

ANANDVANI

(A commentary on 'In The Hours Of Meditation' by F.J.Alexander)

BY

Swami Akhandananda Saraswati

Statement by Swami Akhandananda Saraswati.

I already had an intense longing for the Ishwara. When I pondered on my own lacking and weaknesses I had spells of hopelessness. I simply wanted to leave my home, family, and everything, and go to some lonely forest and sit alone. It was during this time that I met Thakur Jhagru Singhji. He was the Collector of the District of Mahaich Pargana. A strong friendship developed between us within a very short time. I can say without hesitation that in the past thirty or thirty five years I have not met anybody of his integrity, straightforwardness, and good-heartedness.

Later on Jhagru Singhji developed shraddha for me. He received the Yagnopaveeta – the sacred thread from me with its full ritual. He also took diksha – formal initiation – from me. I also gave him a mantra. He began an anushtana – a ritual for spiritual progress. On one occasion he left everything and went to the Himalaya to meet me, but then he returned to his home.

A Mahatma had given him a book called ‘In the Hours of Meditation’ written by F. J. Alexander. Reading this had resulted in many important changes coming into his life. He translated parts of it for me in Hindi. I liked them immensely. I derived great reassurance from the passages he explained. They gave a direction to my jeevan.

At my suggestion Thakur Jhagru Singhji read out the whole book to me, passage by passage, explaining them in his Urdu-dominated Hindi. I wrote the book in Hindi dominated by Sanskrit. It is a fact that I have not learnt the English language – not even the alphabet – and therefore, I cannot tell you how this books stands in relation with the English original. I can only tell you that I have such tender affection for this book, for the language and feelings in it that it seems as though my own hriday is speaking through this book. Many people made copies of it and found it exceedingly beneficial.

My friend, Sudarshanji ‘Chakra’ is like a brother to me. He read the book from start to end. He liked it so much that he kept it with him for three or four years, and then got it published by the Manas Sangh, Rama Van, Satna. The usefulness of this book is evident by the fact that no copy of that edition is available. Shri Sharadaprasadji – who is not in charge of the Manas Sangh – procured legal permission to get it printed by the Satsahitya Prakashan Trust.

I studied this book extensively during my early life as a sadhak, and derived extensive benefit from it. I cannot resist the urge to pass them on to my dear Satsangis. Added to my wholehearted desire for it being reprinted is the powerful prompting of Shri Sudarshanji 'Chakra'.

I have full confidence that this book will be of enormous help to any sincere sadhak in obtaining his goal.

Mumbai.

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(April 1958)

Om asato maa sad gamaya

Tamaso maa jyotirgamaya

Mrityormaamritam ganaya

O Paramatma! You are the swarup of the Om. Please free me from the asat and give me the experience of the Sat.

Please save me from the darkness of agnan and give me the illumination of Gnan.

Please save me from the jaws of mrityu and help me obtain the Tattva of amrita.

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Shri Harih
Anandvani
(Words of joy)
By
Swami Akhandananda Saraswati
At The Time Of Dhyana.

: 1 :

Pavitrata.

A time comes when a manushya forgets the sansara and reaches a state of utter peace, where the Atma remains established in its own swarup, which is close to the Paramatma.

At that point, all the vasanas of the antahkarana vanish and the activities of the indriyas are quiet. Only awareness of the Ishwara remains.

There is no Mandir that is as pavitra as a shuddha mana that is established in the Paramatma. No place is as pavitra as the one into which the mana becomes established in the Paramatma. It is not possible to measure the thoughts that arise in the mana established in the Paramatma.

A state of dhyana is obtained in this state of pavitrata, shanti, and anand. It is at this pavitra time that thoughts about Dharma arise. At that time, the Atma is very close to its source. It is at such a time that the fount of individuality expands, and takes on the form of a large, fast-flowing stream that rushes on its way to the Satya-Sanatana Kaivalya pada – the state where only the non-dual Atma exists.

The Atma is only one. During that time of dhyana the jeevatma attracts the divine gunas that are natural to it, from the Paramatma; for example, gunas like fearlessness, truthfulness, being undying, etc.

O Atma! Attract these gunas towards yourself. Look for that shanta time with your Satya Atma. Understand that you are the Tattva of the Satya, or an ansha of the Ishwara!

The Ishwara actually stays in your hriday.

: 2 :

Shanti.

Remain without fear, because all things are subject to destruction. They are nebulous. Asatyata is the relative truth that pervades the inside of all objects that are perceived.

You are that Satya in which no change is possible. You are without spandan – there is no pulsation in you. Let Prakriti play with you as she likes; your appearance is merely a dream. Know this, and remain content. Your Atma is established in the Ishwara's lack of form.

Let you mana go beyond the prakash.

Vasanas prompt, and limitations create boundaries, but you are not the mana. Vasanas cannot touch you.

Your state is in being all-knowing and all-pervading. Remember that life is a game. Play your part in the game. You should definitely play your part in the game! That is the rule. Even so, you are not a player and nor is there any game. Nor are there any rules! Not even life itself can put limits on you!

Life is made of the element of dreams. You are not watching a dream; you are free of dreams. You are beyond the stain of any touch of asatya. Know this! You are independent, not ruled over by any other. You are free.

Shanti, shanti, shanti! Shanti that is evident, in which the Paramatma's voice can be heard. Shanti and shanti.

'I am always with you. You were never separated from Me, nor can you be separated from Me. I am your Atma. The fact is that your Atma is Me. I am beyond this Vishwa and beyond all dreams, established in My Self and so are you, because I am you. You are Me. Give up all your dreams and come to Me. I will carry you across agnan, and the ocean of darkness, into infinite life and light, because I am Gnan and I am light. You and I are one. You are Me and I am you.

Go – become established in shanti! You will hear My words when the time comes.'

: 3 :

Awaken!

It is close to the time again. Evening is here. Everything is quiet outside. Even Prakriti is at peace. When Prakriti is shanta the mana quickly moves into the inner space of the hriday. Let your indriyas be quieted.

This life is very short. The vasanas are very strong. You should definitely give some time for the Ishwara. He wants very little from you. He wants only that you know yourself – your Self – because when you know your Self you will know Him.

The Paramatma and the Atma are one. Some people say, ‘O manushya, remember that you are clay.’ This is true about the shareer and the mana, but the higher, and more powerful Param-Satya and param-pavitra experience shows, ‘O manushya, remember you are the Atma.’

The Paramatma says, ‘only you are avinashi – you cannot be destroyed. Everything else is subject to destruction in time. No matter how large or strong the form, it is destroyed ultimately.’

Mrityu and destruction are connected to all forms. ‘Vichars keeps changing. You individuality is made of name and form. O jeevatma, stay far away from the names and forms. Remember that you are the Atma that is beyond name and form. All of Dharma is contained in the fact that you are the Paramatma. Your being amara lies in the fact that you are the Paramatma. Your being amara lies in this fact only. Only in this are you shuddha and pavitra.

Don’t try to become the Swami, because you are already the Swami. The need to become the Swami is not your need; you are the jeevatma – the Atma – who is deluded into believing that you are a shareer. No matter how high the style is for raising yourself higher, the time will come when you know that the upliftment is within time, but poornata is experienced at the end of all experience. You do not belong to time; you belong to the anant!

If the Paramatma exists, it is you who are ‘Tattvamasi’! (Tat = That, the Brahman, tvam = you, the Atma; asi = is.) That means you are not the shareer. You are the Atma that is not separate from the Paramatma. Know that that,

which is in you, is the greatest of all. Do the upasana of that, which is the greatest. The form of the highest upasana is the Gnan that tells you that you and that – the greatest – are one.

What is the greatest?

O jeeva! You call it the Paramatma!

Put all your dreams into a state of forgetfulness. Understand, after listening, the fact that the Paramatma is within you, and you are Him. Understand this and see! See and know! Know and experience! Then – Tattvamasi – you are That!

Become aloof and detached from the sansara. The sansara is made of dreams. This sansara and the shareer are the supports of this frightening dream. Will you go on seeing dreams all your life? Will you continue to be bound by this dire bondage? Get up and awaken to the truth! Do not stop until you have reached your goal.

‘Harih Om Tatsat.’

(The Ishwara that is represented by Om is the ultimate Satya.)

Remain established in shanti. The Atma pervades everything that can be known by the indriyas and everything that is beyond the indriyas. The svabhava is shanti! Shanti! Indescribable shanti!

: 4 :

Call out to Me.

It is in moments of tranquility that the Paramatma tells you, 'remember, always remember. Only those whose antahkarana is pavitra see Me.'

Pavitrata is supremely essential. Just as for those who have vasanas, the fulfillment of their own vasana is the most powerful urge, you should have an intense longing for pavitrata and become pavitra. Continue with an unrelenting effort for pavitrata. This is the only way to achieve success.

Do the stuti with which My servant Prahlad eulogized Me.

Yaa preetiravive`kaanaam vishaye`shvanapaayinee,

tvaamanusmaratah saa me`hridayaatmaapasarpatu.

(Vishnu Purana)

"O Prabhu! Let me love You the way the agnani people of this world love the vishays of the sansara!"

This is the treasury of pavitrata that Prahlad had, which helped him to reach the Paramatma.

Place all your trust in My ocean of shakti. Remember! Remember that I am always with you! I am with you all the time! I am shakti for all your weaknesses.

I am kshama for all your paapas. It is I who am the forgiver of your sins.

Among all the questions you have regarding Me, I am prema.

I am your Atma! I am your Atma! Give up all doubts regarding the Atma, because the thought that your Atma and I are separate comes within the sphere of darkness and weakness.

Get up with light and know that I am the Atma. Pavitrata is the path to My realm, and Moksha is contained in it.

Harih Om Tatsat.

The relationship of a Guru and shishya.

The Guru is the swarup of the Paramatma. The Guru tells his shishya. 'I am always with you. No matter where you go, I am already there, before you. I am for you alone. I give you the fruit of my experience.

My child, you are the treasure of my hriday and the star of my eyes. You and I are one in the Paramatma. Our ordained duty is to experience, and so I experience my abheda – my oneness – with you very clearly. I know that we are not separate.

I feel no fear in leaving you in the desert of this sansara, in the jungle of doubts, because I know the extent of your shakti. I may send you to different places for different kinds of existences, but my eyes are always on you.

Are you doing paapa? If so, it is done in my presence, and I am watching. I am aware of all the feeling you get. I bind you with the bondage of all kinds of experiences and thoughts, in the bond that exists between us.

My Moksha is not for me until you participate in it. You are my Atma. The more you attract my anubhav within you, the more our oneness in Dharma will increase. This is the jeevan of the Atma. The covering of individuality is removed by it. You are my Atma. Our relationship is a very close relationship.

Our relationship is not affected by parting or by mrityu. It may be that you are born far away from me, and are not able to see my physical form, but you are mine. Shishyatva – being a shishya – is not in seeing me; it is in understanding my wishes. You cannot get out of the net I have created to bind us together. Look for what I want. Follow the upadeshas that Swami gave me, about which I have told you.

You have lived in innumerable shareers and identified with them. Now you will live a life that is very close to the absence of separation. You will feel close to me. Being a shishya is inherent in your doing upasana with my vichar and my wishes, with full faith. The prema between us is boundless. The relationship of a Guru and shishya cannot be severed. That is even harder than mrityu, because both are bound by infinite prema and pervading desires. Om Tatsat!'

The shishya replies with gratitude and praise. 'My Swami! My Ishwara! My all-in-all! I am given the teaching that the Guru is the Ishwara. He strives to make the shishya merge into the Param-Satya. His drishti is the Ishwara – he sees only the Ishwara! His effort and his courage for my getting Mukti are unceasing.

I also see that drishya through the eyes of the Guru. True prema is stronger than mrityu, moha, and janma! I can be separated from my Guru by mrityu and janma. What is it that I want? Is it asatya? The Guru is the Ishwara – can I ever be separated from the Ishwara?

I will take His name and safely cross over the extremely difficult jungle of Maya, because the Paramatma is watching my gati. He will lift me up if I fall. He will remove the thorns in my path. Even if doubts and temptations come to obstruct my progress, He will destroy them.

Or else, the Paramatma will put me on the path where I have to fight with Him to develop my shaktis. How will anybody know his strength unless and until they are tested?

Jeevan and mrityu are nothing for me. I will scatter aside all limitations and boundaries. I will go beyond all bondage. I will see the Paramatma in them. The Satya that is in me is also in you.

If you are the Surya, I am a ray of the sun. Similarly, I am the Surya and you are the ray. The Mahavakya – Tattvamasi – that applies to you applies also to me. You are my Guru who is beyond being defined by words. You are the supreme existence of the Kaivalya-pada that is the non-dual Brahman!

I eulogize you as my Guru.

I eulogize you as my Ishwara.

Om Tatsat! Tattvamasi!

A mad leap.

At the time of dhyana, the Atma itself tells us that shanti stays in mauna. You will have to be very strong indeed if you want to get shanti! When the restlessness of the indriyas gets immersed in a state of the powerful shanti of vairagya, you will obtain a state of shanti.

This sansara is like a desert, and you are a traveler in it. Don't delay; else, you may get destroyed in it. Keep with you the assistants of sad-vichar at all times. Think at all times about the Paramatma who is the only ultimate Satya. Gather, and store the water of shraddha. Have faith. Beware of the mirage that makes the deer run round until they drop, in a futile hope of quenching their thirst in water that does not exist. That is not where your goal lies.

Don't get trapped by the attractions of the external objects. You are to give up all desire for them. You are to go on the path that takes you to the isolation of inner vision. Don't follow the masses that get trapped in the multiplicity of the sansara. Become like the Mahatmas who keep away from worldly people, and travel on the path of the Kaivalya-pada – the state of non-dual existence.

Success depends on your initial effort. Don't waver. Don't be half-hearted in your effort. Take a mad leap into pavitrata. With that one leap, immerse yourself into the lake that is the Paramatma. The ultimate goal is the Atma. Let nothing remain in the nature of substances, except that you are a ray of the effulgence that is the Paramatma.

Make haste; else, you will have to repent. Whip up the horses of love for Dharma and staunch vishvas. Destroy yourself if needed, but don't let any obstacle remain on your path. Your goal is not dependent on circumstances. Go forth with the shakti of your Atma and full faith, because your goal is the Satya. The fact is, you, yourself, are the Satya, and you are independent. In the language of the anubhav of the Atma, there is no word as precious as 'shakti'. Be shakti-maan – be aware of your inner shakti in the beginning and at the end, and at all times. Always remember that this shakti is with you for you to draw on.

Remain free of the fear of Swarga, Narak, Devtas, Danavas, etc, and go forth fearlessly. Nobody can defeat you. The Paramatma Himself is bound to do your seva, attracted by His presence in your hriday. This oneness is the saara – the substance – of your great inner vision. He is within you; He is you! He is the Ishwara! The fact is you are the Ishwara!

Tattvamasi! Hari Om Tatsat.

You have vishvas, don't you? Then, have vishvas in yourself. If you don't have vishvas in yourself, how will you have vishvas in the Ishwara? You will have to protect yourself. The Paramatma helps those who help themselves.

Know your Atma. Measure it with the feeling of Dharma. Know that you are not the shareer; nor should there be vichar. Vichar is a method that helps you to see, but the goal is your swarup. Therefore, the ultimate Satya is the anubhav. The highest upadesh is that a manushya should know himself! He should experience his svabhava – his essential nature.

There is no paapa like doubt – learn to avoid doubt like poison. Doubt is the greatest weakness. To have doubts about yourself is to consider yourself degraded. Don't be afraid of anybody; not even the Paramatma Himself! Is the Paramatma there for being loved, or is He there for being afraid of? How can you be afraid of your own self? The Paramatma is your Atma!

Nothing exists but the Paramatma, and He is in you! So, get up! Wake up! Don't delay in attaining your goal.

This is the vichar of a pavitra Atma, based on experience.

The real prayer.

It is during the time of dhyana that the Atma tells itself that there are many weaknesses that are perceived during the time of being tested, but weakness is a paapa.

This Gnan will destroy the weakness of that period. Once you recognize poison you certainly won't want to drink it! Your weaknesses will cease to exist when you know them. You have opened up the heart of all your difficulties. The true longing of your innermost being will change the direction of your weaknesses. If your longing is true it is certain that you will emerge victorious in due course.

Pray with unwavering vishvas. In the battle of Dharma, it is essential to examine which is the direction your mana drifts towards. There will be times when you get a glimpse of your intrinsic nature, and recognize your weaknesses. At that time, you should call out to the Paramatma. He is sure to hear your prayer and shower anugraha on you.

Siddhanta – meaning, the principle – is something separate, and jeevan is something separate. Have the anubhav that no matter how great your intellectual knowledge may be about the Satya, your goal is to reach manushyattva – to become a fully integrated human being! Inner experience is everything. The inner beast is very strong, but it can be tamed by true prayer. Only prayer can gain victory over kama. Nothing is greater than the name of the Paramatma!

A constant surveillance of the movements of your mana added to an earnest prayer should be your goal. This will give you invisible support, and you will become Mukta. The path is indeed long, but reaching the destination is certain. Prayer goes deep into the innermost level of being and destroys the very roots of vasana. Pray continuously. Pray at all times. Don't depend on worldly help when times are bad. The Paramatma is always close to you. He is aware of your suffering. He knows how straightforward you are, and that you have truth in you.

Never stop calling out to Him. Whenever you slide into any kind of paapa, call out to Him with all your strength. Prema for the Paramatma, seeing sublime scenes, and the anubhav of the Atma come only by the depth of true prayer.

Keep yourself steady with the thought that the Paramatma is all-powerful. His nature is like a good shepherd who takes great care of his flock, especially the sheep that tend to stray. Know from before that He is the Vidhata who ordains and arranges everything. He is also the swarup of prema.

Just ask, and it will be granted. Just knock and the door will open. Make some effort, at least! The Paramatma will lift you up into the Kingdom of Dharma.

Every prayer of yours, and every feeling you have for the Paramatma will get attached to you, and you will get shakti. Your prayers will make you poorna. Have vishvas in prayer; it is a sadhan. No matter how great the darkness in your heart, prayer brings light. Prayer is dhyana. It is a wonderful vision connected to the all-powerful Paramatma.

Prayer gives wings to your mana. If you are caught in a difficult situation prayer will bring you out of it. If wickedness weighs upon you like a mountain crushing your feelings of Dharma, prayer will lift you up. The Paramatma will hear your prayer from even a great depth. His prema and shakti will manifest on you. You will attain a lofty state as evidence of His kripa. You will sing the praises of the Paramatma's greatness in protecting you. People will say, 'oh, he has become a Mahatma!' The fact is the Ishwara's anugraha is the law that prevails.

Go on praying even if you are attacked by an army of temptations. Don't worry about them. Build up an invisible fortress round your svabhava with your prayers. Even the gates of Narak won't be able to open against your prayers. The Paramatma will bind you to Himself with the ropes of prema and anubhav!

Fight your difficulties.

In the innermost, silent place of your hriday your Gurudev tells you, ‘a constant war wages between your Atma and the false belief that you are the shareer. Therefore, you should always be vigilant about this. Jeevan has no substance. Don’t trust your indriyas, because they become fickle due to sukha and dukha. My son, you are to go beyond them. You are the Atma.

The shareer can be destroyed at any time – who knows what is in store tomorrow? So, keep your focus on the ideal. So, keep your focus on the ideal. Remain fully contended in your lofty thinking. Keep your mana shuddha and Mukta – not at the time of mrityu, but at all times. Live as though your mrityu is close to you even at this moment. Then, you will actually live!

Time passes fast, but you can make the limited time infinite if you imagine that you are amara. If you don’t lead an ideal life on this earth you will have to repent when mrityu overcomes you.’

The word ‘if’ is a cause of agnan and dukha. Thousands of jeevas repent, ‘if only I had done this while I was in my shareer! I would be close to the Paramatma now!’

So, offer up your entire jeevan to the Paramatma from this very moment! Say, ‘O Paramatma, give me Your sakshatkara – let me have a direct personal experience of You. Let me be filled with faith. Give me an intense longing for You alone!’

A manushya’s Atma is infinite. You have infinite shakti behind you. Call out to that shakti. Feel yourself to be the hriday of the Paramatma. His breathing is through you. He lives in you and pulsates in you. Your existence is in Him. When you experience this, all your fears will disappear and you will become fearless.

The Atma replies to the words of the Guru. ‘O Paramatma! You are the karta of all substances. Your svabhava is infinite prema. You are everywhere. Please accept that I become totally immersed in this thought. Apart from You, and You alone, I have no expectation of anything in this sansara.

The swarup of fear and mrityu are all-pervading. Dukha and bhram fill all four directions. This is the scene of this fleeting jeevan. When You remove this bhram I will see You in the silent approach of mrityu, and when jeevan is surrounded by dukha. Let me see You in situations that bring fear. You are the destroyer of bhram. Please hear my prayer!’

The answer is given in the words of the Guru. ‘My child, call out to the Paramatma. Call out incessantly to Him. Think only about Him, and you will be surrounded with His infinite shakti. His infinite prema will embrace you. It will talk to your Atma in the words of anubhav.

All your difficulties will be removed by your sincere surrender to the prema of that Paramatma. The way to obtain true manushyattva lies in a complete surrender to His prema, with every feeling in your heart. This is seen in a state of continuous dhyana.

When life seems filled with false understanding, when mrityu is before you, when your hriday is heavy with dukha, when human suffering seems to have reached its peak, think of the Paramatma. Remember that all these are related only to the shareer, whereas you are the Atma. Have the feeling every day, that this is the last day of your life. Offer up your jeevan continuously to Prabhu. See the wisdom of this wish – then, you will find Him there even in the mouth of a tiger, when facing mrityu, and at the doorway of Narak!

If it is the goal of your life to do unbroken chintan of the Paramatma you will obtain great anand and infinite shanti. The ugly will become beautiful, and that which seems fearful will become full of prema. You will remain in a state of joy even if you are bitten by a black snake. You will call out, ‘a messenger has come, to take me to my Beloved!’ This is what a Sant said. Or, like the Sant said when his head was in the mouth of a tiger, ‘Shivoham! Shivoham!’

This is the strength of the Atma. It is actually the effulgence of the Atma. It is the bhava of the Atma because this is Atma-sakshatkara, a direct personal experience of the Atma!

A soldier runs a courageously towards a cannon to protect his motherland. A mother sacrifices her life in fire, water, or a tiger’s mouth to save her child. A true friend gives up his life to save his friend. A Sanyasi endures all kinds of

discomfort for the sake of his ideal. You should also be prepared for all kinds of tests. Face all difficulties fearlessly, and be resolute in Bhagwan's name.

You are my son. I am with you in mrityu, in jeevan, in paapa and in punya, in sukha and dukha, in the bad and the good – wherever you go and wherever you stay, I am there, with you. I protect you. I love you. I have become bound to you. My prema for the Paramatma makes me one with you. I love and protect you. I am your Atma! Your hriday is my abode.

'Hari Om Tatsat.'

: 9 :

I am prema.

The Paramatma words echo in my heart. 'There is a prema that fears nobody and nothing. It is far greater than jeevan and mrityu. I am that prema.

There is a prema that has no boundaries. I am that prema.

This prema remains at the time of mrityu as well as at the time of great fear. I am such a prema, the sweetness of which defies description. This prema welcomes any kind of fear, greets every apprehension, and drives indifference away. You find this prema wherever you seek it. I am the prema that is your Atma! My svabhava is prema. I am the swarup of prema.

Prema is a beauty that is sarva-gnan-swarup – it is the essence of all knowledge. It contains nothing that is ugly or weak. It is magnificent. It belongs to the Atma. Its beauty is unlimited, like the expanse of the sky and the depth of the ocean.

This prema manifests in the fragrant dawn and the twinkling twilight. It manifests in the lion's roar and in birdsong. It manifests in the form of torrential rain and in absolute shanti, and is beyond both. These are the forms of its manifestations. I am that beauty.

There is a beauty that is more profound than anand or dukha, and that is the beauty of the Atma. I am that beauty. I am the centre of all attraction, regardless of its nature. I am a magnet and all matter is iron dust. Some are drawn to one end of the magnet and some to the other end, but all are drawn irresistibly to this magnet that I am. I am that beauty, I am that attraction. My svabhava is param-anand. I am supreme bliss.

There is a jeevan that is prema. It is called Paramananda! I am that jeevan on which nobody can place any limitations. That jeevan is the anant, the infinite jeevan. It is the Sanatana jeevan – meaning, it has neither a beginning nor an end in Time. It is eternal. I am that jeevan. The nature of that jeevan is shanti. There is no dispute about its being all-pervading. In it, there is no coming or going; no birth and death.

No strong, relentless effort is needed for this. There is no desire to create this – it just exists. I am that jeevan. Neither the stars nor the sun can keep this jeevan in themselves. No other effulgence can match its brightness. It is self-illuminating.

It is impossible to measure the depth of this jeevan. I am that jeevan. You are in me, and I am in you. I am not supported by anything, but I am the support of everything. I am the Atma in all forms and all matter. I pervade all sounds, solitude, and times in this jeevan. I am the Atma that is beyond name and form.

I have no mana, but I am all-knowing. I am all-knowing even though I have no form. I keep nothing in myself, but I am in all. I am shakti; I am shanti; I am anant; I am Sanatana. I am the one in the many.

I am the substance in all living matter. I am the complete jeevan among all its parts. I am beyond bondage and I am unborn. A person who attains knowledge about me becomes Mukta. He is liberated from the cycle of birth and death.

I see the Satya in the midst of all false understanding. I am the Satya that is seen. It is I who direct the shakti of Maya, which is the swarup of the Mother. I take birth from the womb of Time. I am the warp and woof of all forms. I myself am the karana of Time, and therefore, I am anant.

O jeevatma! You are that, which I am. So, get up! Wake up and rent asunder the chains that bind you. Destroy all dreams. Push away the supremacy of false understanding. You are the Atma! The Atma is you, your Self! Nothing can become a barrier in your experiencing you own swarup. Awaken to this truth! Don't stop until you have obtained the goal that is the Atma, the jeevan, the Sanatana prema, the Sanatana anand, and the Gnan of the Mukta Atma.

Behavior is everything.

The words of the Guru were heard by my Atma. 'My child, where is your shraddha? Are you an animal that you tremble thus at every obstacle? You cannot get the anubhav of the Satya until you gain victory over the buddhi that the deha and the Atma are one. You have to stop believing that you are the shareer. Are you a dead body? Will you always dance in the quagmire of this gross physical form of yours, which is full of dirty things? Give up this inferiority. Become a manushya!

If the Atma is hidden, where is it hidden? Are you so important that you are necessary for this sansara? Control the buddhi that makes decisions, and become Mukta! Mrityu cannot touch you if you strive to reach that, which is indestructible, because you will forget mrityu. You will become amara.

The whole world is striving for the light of the Satya. The initial success of this endeavor is in understanding what your behavior should be like. Behavior is everything.

Improve the way you behave. Create good behavior every moment. You will become amara in your antahkarana on the basis of your immortality. Make Satya your abode. Then, birth and the changing experiences of your life won't be a cause of dukha for you. Let go of your shareer. It is useless to have attachment for the shareer.

Make yourself mentally independent. The essence of all Dharma and the Shastra of sad-achara – meaning good behavior – is in conquering the animalistic tendencies. Give up the inclination for women-men, attachments, fear, slumber, hunger, etc. Don't have attachment for this living corpse. This shareer is a corpse – treat it with indifference. Don't drape it with golden garments. It is dirt.

The Atma is the only Satya. To meditate on the Atma is to be amara. By meditating on your Atma you will reach the Sanatana. Be courageous and fearless. Be strong. Do you have a desire to experience your Atma? If so, my son, there is no time for you to waste in worrying about the shareer. It is your good fortune that you have this time in which to surge forth in your sadhana.

You are the son of that, which is the Satya. Your swarup is the Satya, so dive into the living waters of the life of your Atma. Remain free of fear. Learn to rise above the sukha and dukha of this jeevan. Remember that you are the Atma!

Go into the innermost recess of your hriday. Have the anubhav that you are strong. Go to the root of your essential nature. You will experience that you are true in your Dharmik efforts. There is no need to worry if you encounter some failure. Know that fear and weakness both belong to the material world. They are created by the shareer. They are created by the shareer, which is a nest of dreams. You are free and fearless in the Tattva that is your essential nature.

Sing the song of strength, my child, sing the song of strength! You are a child of the state of eternity. Your goal is the Satya. These fleeting daily experiences are nothing but so many mirages. Turn the face of your jeevan towards the Ishwara, or else, become nivritti and withdraw from worldly interests. There is no difference in the two.'

My antahkarana was filled with a feeling of great shanti. A tremendous shanti was created. An all-pervading and all-powerful shakti arose in the shanti. It was a shakti that gave strength to my Atma.

In the state of this vichar I heard the words of my Gurudev. 'I am infinite; beyond time and in time. Tangible or intangible, everything is the Atma. The innermost self is one. No matter how strong the gale that creates hug waves, the current of Satya runs undisturbed in the depths of the ocean.

Tattvamasī! Tattvamasī!

Now and here

I hear the words of my Guru in the time of dhyana. 'Look; there is an inner world and an outer world. One is of the Atma and the other is of matter. My child, if the external world has wonderful things, the inner world also contains incomparable anand. The external world contains a mixture of sukha-dukha obtained from the sense-objects. The internal world also contains sukha; but even its dukha is filled with anand, experienced when you get the anubhav of the Satya in the form of forgetting the external world. You experience the Satya wholly, in form of agitation. This is the path of seeking greater shanti.

Come; pull your svabhava into the inner world. Come on the wings of the impatience of prema for me. Can any relationship be stronger than that is the Guru and shishya? My child, the swarup of prema is mauna. It is in remaining silent. The Ishwara is in the innermost space of your hriday. Give up all external relationships. Follow me, wherever I go. Become everything that I am.

Sad-vichar rise in the hriday of many bhaktas for the pavitrata of the Paramatma. A bhakta's hriday is like a Mandir, and the good thoughts are like fragrant flowers offered to Bhagwan. Whatever you do, do it with the buddhi that it is an offering to the Ishwara. Let Dharma-buddhi guide all your thoughts and actions. See the Paramatma in everything that is tangible and in that which is invisible and subtle. There is no other kalyan apart from the Paramatma.

A sadhak reaches the innermost empty space within his Self by eager prema and eager prayer. After that, other worlds appear before him. The Paramatma always remains close to him. The Paramatma stays close to you – not at a physical level – but in a feeling of Dharma. He is close to you in the form of the Atma. He is the essence of the Atma. He knows all your thoughts. He knows the secrets of your hriday, and He knows the resolves you make in solitude.

Offer yourself up to Him. Surrender yourself completely to Him. Have love for Him, for love alone, and let all your actions be done to please Him. Go into the chamber of solitude. Come before the Satya. The deeper you go, the closer you come to Him because I am the magnet that attracts the secrets of your

antahkarana. I am the Atma that is free of name and form. I am indescribable. I am eternal. I am the Paramatma. I am the Brahman. It is I who am Rama!’

The feeling rises in my antahkarana, ‘O You, who are filled with anand! You are the Paramatma! You are the teaching You give. You are the essence of the sansara. You are everything. Your svabhava is one, although Your Maya shows multiple forms. The great fame of that One is Your fame, because the Atma is only me.

The Atma is the care of that Tattva of which no portion can be separated. The Atma is that light which is seen in a myriad of colors.

O Gnan! O Guru! Lift me up to that life which is yours. You are Brahma, you are Vishnu, you are Sadashiva; you are the Brahman! You are the Parabrahm. Hara Hara Mahadev! You are Shri Rama!’

Then my Atma was uplifted. I felt as if I was in the seventh Heaven. I saw the heart of being a human. I saw the importance of the weaknesses of humanity. Everything was connected to the Atma.

On the effulgence of that inner world my Gurudev sat on the rock of anubhav, in the form of Shri Krishna.

This inner world of dhyana is deeper than Time, and more vast than space. There is no darkness in it; there is only light. It has not even a trace of avidya, because everything in it is Gnan. Mrityu cannot enter that inner realm and fire cannot burn it. Nor can water drench it. Air cannot dry it. This is the realm of the ancients that is beyond all that is asatya, beyond all false understanding. The infinite remains immutable in this realm.

Gurudev says, ‘my child, your freedom of action is your birthright. You possess infinite shakti – so, can you become weak when such strength is in you? You cannot remain satisfied with the external glitter of the indriyas. Mrityu and oblivion are attached to the outer world. The body becomes a corpse when mrityu catches hold of it, but the Atma is always free and independent. It is intangible. It is the sakshi that witnesses mrityu, but remains indestructible.’

My Atma merges into my Guru, and says, ‘Swami! My Master! How amazing this is – mrityu does not exist!’

My Gurudev answers, 'even a jeevan that is inclined towards satisfying the indriyas has no existence, since it is rooted in desire. The jeevan of those who strive to satisfy their indriyas is like a ditch filled with slime. When a jeeva believes that anand is obtained by fulfilling desires, his condition becomes like that of an ox that rolls in mud and is smeared with mud. His path becomes very long because of the Maya of the desires that fill his jeevan and become obstacles in his progress.

Go beyond worldly desires. Your time will come. Look up – you will see infinite effulgence. Look up – He will shatter your avidya.'

Listening to the teaching of my Gurudev I regained my memory. The Swami of the Atma is divine. Mukti is the goal. The goal is now and here; not after this.

To experience that greatness, to destroy Time, to destroy the reflection of the indriyas – it is certain that you will obtain your goal, which is the anubhav of the Atma.

When you obtain this goal, Time is removed. All thoughts of the external world and its transient objects are separated. The light that is the jeevan, the Satya that is shanti – they shine brightly. All dreams are ended. The Atma becomes one in the anant anubhav.

Only light.

The shabda that stays in mauna tells my Atma, 'my child, come into deep peace. Come into the great shanti that is beyond the clamor of individuality with all its various experiences. Don't be afraid of the vasanas of the surface levels and the winds of desire. Even when the sky is covered with dark clouds the sun is shining beyond them. The hriday is filled with anand during the time of mauna. Open up your hriday to the prema that fills everything.

Mauna is filled with music. It is the fount of indescribable shanti. Not a single good thought or Dharmik desire remains unfulfilled in it; so – go beyond time! Then, your chintan will be lofty. Your reflections will be sublime. Your mana will become a jignasu of anand.

The sansara has its existence in your chintan. It is only in time that you can create the prakash of the anant. You can reach the realm of the infinite only through thoughts. The Gnan that the Atma is Mukta and independent is obtained by the incomparable anubhav of profound peace and lofty thoughts.

What is coming-going, doing-not doing, etc? These are the little incidents of the dense dream that is this jeevan. They are little currents in the flowing river of Time. The Atma, however, is anant.

Mauna is profound. Shanti has no limits. Wipe away the reflections of thoughts and feelings. Their forms are like hazy reflections seen in rippling water. Go into the svayam-prakash that is your self-effulgent Atma.'

The shabda spoke to me again. 'There is no feeling of ahankara in the Atma. The Atma is immeasurable. It is eternal, eternally independent. It is one, with no scope for being fragmented. The realm of the Atma has no scope for the differences of you-me-another. Everybody is the Atma. Om Tatsat! Who can know this incomparable and indefinable Atma? The Atma alone knows the Atma!

True prema lies in an intense desire to merge into Mukti and into the infinite. It is contained in an acute desire for mauna. There is no kind of obstacle in this.

This yearning moves slowly but inexorably towards its goal in a pervasive manner. It cannot be negated. It is sure to reach its goal.

The Atma is where all the Devtas merge, all words are destroyed, forms are swallowed up, and jeevan and mrityu no longer exist. Effort ceases and anubhav remains. All mutually interdependent objects are negated. There are no differences of beauty, pavitrata, fear of paapa, good or bad. The mana is always immersed in a state of dhyana and it becomes all-knowing. Know that to be the Atma, my child! Loftier than the lofty, and beyond all Devtas, is the position of the Atma-Tattva.

This Atma-Tattva is the rest-house of the indestructible. Everything is destroyed. What remains is the Atma.'

When all sound ceased it felt as though the existence of my Atma became one with the Ishwara. Then, I had no existence. There was only light.

The words of the Atma.

When the Atma reaches the isolation of the inner space, these words can be heard. 'Goodness is at a deeper level than paapa and wickedness. The support of the sansara, and its essential Tattva, is incomparable and infinite goodness. There is no wickedness where the Ishwara is. Wickedness is bhautik – limited to the world. In fact, it has no existence.

Deep in the ocean of the antahkarana stand the mountains of Satya and wisdom. All lacking, darkness, and evil are destroyed before them. The Satya exists. The frightening roars of vasanas exist only on the surface. The storms of desire, and the darkness of ignorance that cause wickedness come from time to time, but just one moment of the anubhav of the Atma is all-powerful destroys the strongest urge for wrongdoing the way the sun dispels darkness when it rises in the morning.

Therefore, remember this effulgence even in darkness. Call out the name of the Paramatma even when indulging in paapa. That Paramatma will hear your prayer. He will send His emissary to help you. There is no strength that is greater than Atmabal – the strength of the Atma! The eternal steam of the Atma-Tattva flows steadily the extreme depths of the inner space of your hriday. Just a glimpse of it destroys the imbalance in which paapa and avidya abide. The fact is you are shuddha. You are Mukta. You are the Atma. All the shaktis of the sansara are behind you – summon them!

Being Mukta already, will you strive to become Mukta? Your goal should be to obtain Atmagnan. Just a tiny part of the flame of that joyful sight is enough to destroy the most subtle inclination for wrongdoing.

Know that your existence is with that shakti and prakash of the anant. Your jeevan is neither here nor there – it is established in the anant. All the feelings of paapa are because of avidya; they are dreams. The nature of paapa is weakness. Be strong! You are a brief manifestation of the all-powerful and all-illuminating!

Then I heard the words spoken in my prayer. 'O You, who have made this shareer and this heap of thoughts! Please destroy them!

Bound by the feelings of fear, men-women, food, slumber, etc created by them, it is as though you have tied yourself to a tight bondage of avidya. You continue to dream ceaselessly. Your dukha itself is avidya.

Shatter all the dreams. Destroy the feelings of sukha-dukha. The iron chains of the shareer and buddhi that imprison you will be broken. A great duty is before you. The web of Maya is as fine as a spider's web but as firm as a mountain. O Atma! Come for your Mukti! You must destroy this temporary dwelling of yours, the shareer which you have made for yourself. The method for this is the anubhav of your Atma.

The Atmagnan of Kaivalya is inherent in this anubhav. Can the Surya, stars, and all space contain you in themselves? The Atma is in you, attached to you, and it is one. O Atma! You are beyond darkness and beyond avidya! These are all the effects of the mana.

Dukha is better than sukha, and misfortune is better than prosperity because they send thoughts and feelings into the center of the Catherine wheel in order to help them get a direct personal experience of the Atma.

You should do upasana of Rudra, O Atma! You will see the Atma in the form of Rudra who is a form of Shiva. In fact, you will also see the amrita-Tattva that bestows immortality.

In fact, jeevan is a dream. Beyond it is the Paramatma, and at the end there is only the oneness – Kaivalya – that is the all-pervading Atma. The Surya is one even though it spreads as thousands of rays. The Surya is the sun-ray and the sun-ray is the Surya. And there is light even in darkness.'

Hearing this, the mana entered into a deeper level of dhyana. I became aware that a ray of light is actually the Surya. Then, while I was in a state of dhyana, an invisible presence came and said, 'your swarup is beyond words. It stays in infinite shanti. It is the Atma-Tattva that is beyond the restlessness of life, beyond all feelings of dukha and paapa, and also in them.

The creating of this dream is amazing, and the one who sees the dream is even more amazing than the dream. O jeevatma! Your root is in the Atma-Tattva. In spite of being surrounded by badness, you are pure. You are amara. You are beyond the limitation of mrityu.

Good and bad are connected to vichar. Thinking defines them as good or bad. You are beyond all vichar. You are supreme effulgence. You are great. Your svabhava is beyond all objects. You are incomparable and beyond description. O supremely effulgent divine being, you are not of this world. Who can call you a paapi or a Mahatma? You are established on the vast expanse of the summit of dhyana and the anubhav of the Atma. Who can say or think anything about you?

It is the one, amara Atma in all; who can define you in the words of this transient jeevan? You are beyond the indriyas. You are amara! Even in the midst of thoughts that rise up like a gale know that a tranquil study of all objects is there. The indriyas cannot hide the effulgence of this examining of objects; nor can the clamor of the sansara destroy the tranquility of the Atma.

The Atma is beyond the Surya, Chandrama, and stars. It is unmoving and unimaginable – it is the Atma! The Atma is ‘That’! Agnan may be as high as a mountain, paapa and dukha may be as deep as the sea, but the Atma surrounds everything. It is one and it is the swarup of light. Know it and become liberated. Don’t be ruled by any other.’

Then, these words came to me, ‘I am always with you. When your paapa increases and you struggle in darkness, know that I am with you in your suffering. I am aware of the deepest feelings of your antahkarana, because I know all that is happening in your hriday. I am the antaryami seated in your hriday and I know you fully. You can neither move nor breathe without me. Don’t forget – I am your Atma, with you wherever you go. Know me, wherever you are. Come; open your hriday in me and make me your own.

Then, everything will be kalyan. I abide in the shade and in shanti. I also abide in your hriday. Now, go into the sansara and spread my teaching so well that its expanse becomes as great as your Atma, because this is jeevan. May you get my best blessings, and my all-pervading prema. My prema for you is like a mother’s prema for her child. I love you the way a dove loves her chicks. When sorrow attaches and threatens, remember that I am your helper. I am the premi of the Atma.’

When this voice became silent I realized that my Guru had washed clean all my paapa, and said this to me. I called out aloud to my mana. ‘Fool! Immerse

yourself in the ocean that is the Paramatma. Immerse yourself in that Paramatma who is like an ocean of love and compassion!

Evaluation

When the shishya reached the shanti of dhyana he heard the voice of his Guru. 'My child, don't you know that I am aware of all your weaknesses? Why do you worry? Isn't jeevan full of tests and dukha? You are a manushya! Don't allow you mana to be empty of zeal. Remember, the Param-Atma is within you. You can obtain the one you desire. Ahankara is the only obstacle.

Your shareer fights adversities. Your mana is restless, but you must have vishvas that you will reach your goal, because ultimately, nobody can stop the shakti of the Atma. If the resolve of your antahkarana is true, if there is truth in the depth of your hriday, everything is kalyan. Nothing can overcome you wholly. Make it your svabhava to open your hriday and your mana.

Don't hide anything of yourself from me. Examine your mana as though it was a separate object. Speak honestly about yourself to those with whom you have a true relationship. Even the gates of Narak cannot withstand a person whose hriday is true. Satya is absolutely essential.

If fact, all your inadequacies are born from your deha-buddhi, because you believe yourself to be the shareer. Treat your shareer as though it was a clay puppet. Make it an instrument for achieving all your good desires. Behavior is everything. This is the secret of a jeevan of Dharma. It is the whole meaning of Dharmik effort.

Look at different cultures. See how the manushya considers himself to be worthy of praise on the strength of the indriyas and the satisfaction derived through sense objects. Among all the indriyas, the indriyas of taste and procreation are predominant. The mana of the majority of people is engrossed in these.

We cover a corpse with flowers, but the fact remains that it is a corpse. Therefore, a jignasu of Dharma should seriously analyze the things that are believed to be very important in this world. Such vichar will reveal the fact that all these things that people consider to be very important are of the gross world.

Don't have any connection with these transient things and their attractions. Tear aside the covering that covers them the way a person hides his nakedness. Go into the inner vision where anubhav tells you that you do not belong to these substances; you are the Atma!

The rise and fall of Kingdoms, the rise and decline of artistic skills, etc are not important in the highest awakening of Dharma. Know this.

That, which is not evident, is actually the great. Know that it is this that is really worth desiring. Become a seeker of poverty. Be eager for pavitrata. All worldly feelings stem from gold and desirable women. Uproot them completely from your svabhava. All inclinations for relationships are poison. Remove the impurities from your svabhava and antahkarana. See the true swarup of jeevan, and you will realize that it is nothing but Maya.

Nothing is good and nothing is bad. These are things that should be given up completely, because they are connected to the shareer and conviction that you are the shareer. Listen attentively to the feelings that arise from your higher nature. Absorb avidly every message given by your Atma. Such Dharmik good fortune is not easily obtained.

You will not be able to hear the shabda when it enters shanti, if you think about vishays at that time. Your individuality will become enslaved by bad tendencies and you will be destroyed. My message for you is that you are the Atma! Anant shakti is behind you. To be true is to be Mukta. Let every step you take you forward as you progress on the path of your jeevan. You will experience more and more that you are Mukta.

You can face anything if your base is the Satya. Be true in your antahkarana; then, your vani will be Satya and your anubhav will be poorna. You will get such shakti that you will even be able to make others poorna.

Every manushya releases tanmatras of his shakti. Nobody can hide himself. If a person has some physical defect, it is seen by all. Similarly, if there is some spiritual defect in you, that will also be seen. When you say something about the Atma, people will understand that what you say is not what is in your hriday. You don't have the capacity to bring any Tattva of the adhyatmik jeevan into their hriday because you have not experienced what you say.

Therefore, even if you become a superior messenger of the Ishwara, be alert about improving yourself constantly.

Examine your svabhava. Supervise every inclination of your mana. Give your sanskaras a Dharmik form. Be true! Be authentic! Hide your spiritual experiences. Don't cast your pearls before the swine. If you wish to have an anubhav of a wonderful state in your Atma, remain mauna.

Give repeated thought to what you get. Use all the things in the solitude of your Atma. Guard your Gnan and anubhav like a thief protects his wealth. You should keep yourself safe. When you have cultivated the habit of mauna for some time, He – with whom your hriday has become paripoorna – will emerge, and you will become a great treasury of shakti for people.

There is the path of tapasya that I will tell you about. Do dhyana of the Paramatma's Rudra form. This fearful form of Shiva is all round, everywhere. As one Mahatma rightly said, 'every object that can be touched is dukha. Know it – not at the artificial level, but in the level of the Tattva. In every anubhav you have, related to the Atma, you will find the upasana of the Ishwara's Rudra form in some form. It is not actually the upasana of His Rudra roop; the Rudra roop is only for those who stay in the indriyas.

The words that increase joy and cause fear are only successful for those who are devoted to deha-buddhi. You, however, have gone beyond them, if not in anubhav at least in vichar and sankalpa. You will certainly gain victory over the desires connected to your indriyas by doing dhyana of Bhagwan's Rudra roop.

You will embrace the jeevan of the Atma. You will become shuddha and Mukta. Thus, through me you will reach That which is beyond jeevan – the greatest oneness. Don't look at jeevan from a worldly viewpoint.

Study jeevan from a spiritual viewpoint and experience it with the feeling of Dharma. Then, you will understand the essence of a Dharmik jeevan clearly. You will know why Mahatmas opt for pavitrata and poverty, avoiding any connection to the allure of women and gold.

Follow what I have told you until it seeps into every fiber of your being. Follow my teaching until greatness and anand pervades every cell of your shareer. It

will cast your personality into a new mould, making it poorna. Till then, continue to so dhyana on these feelings.

The twisted paths will become straight for you.

My Guru manifested when I was alone in a state of dhyana. He said, ‘my child, meditate on that shakti which is the form of a mother in flesh. Then you will cross over all fears that rise out of that shakti, and go to the Atma of the Mother, which is shanti.

Don’t be afraid of the uncertainties of life. Remember that even if all the forms of Rudra appear, multiplied thousand-fold, they affect only the gross physical form, not the Atma. The Atma cannot be destroyed, so have a firm resolve, and continue with your efforts. Be established on the foundation of the Paramatma. Don’t depend on any other, but the one Satya that is in all beings. Only then can you retain tranquility of mind in the midst of the frightening internal storms raised by vishays and temptations.

That which comes and goes is not the Atma. Know your Self to be the Atma, not the shareer. Everything in this world is transient. Constancy is only in the space of the Sanatana drashta – the Atma that witnesses the Atma-Tattva that is beyond all the limitations of time and space.

This is as difficult to attain as the sea of the Satya. Nothing can create boundaries for it. The truths of jeevan do not apply to the endless ocean of the Atma-Tattva. That ocean heaves on the summit of the anubhav is the antahkarana, in the form of the Atma.

The sukha of this sansara is in proportion to the strength of the vasana for the object. Don’t bind yourself with a blind longing for anything. Aspire to rise higher. Don’t harbor a desire to accumulate. Can worldly things satisfy your essential svabhava? Can you be tied to the things of this world?

A manushya is born naked and becomes naked when the command is given. How can you hold on to a false abhiman? You possess that inexhaustible heap of wealth that is never depleted. The fruit of this is the expansion of the inner vision. The more poorna you make your svabhava, the greater you will grow. That is the Sanatana wealth, by which you procure the realm of the Atma.

Uplift yourself from this very moment, and change your anubhav of the external world. Turn away from a life that is inclined to the pleasure of the indriyas. Give all objects the form of Bhagwan. Make your shareer a temporary abode of the Atma. Let the Atma come into the light more and more day by day. Then, the darkness of agnan will be removed and the light of Atmagnan will grow brighter.

All the shaktis of the sansara are behind you. If you are progressing exclusively towards the Satya these shaktis are working to uplift you, but you have to make your own effort.

The Guru can only give Gnan; the shishya has to absorb it and adhere to it. This adherence becomes his behavior, his svabhava, his lifestyle. This is adopting into your jeevan the Gnan given by your Guru. You have to safeguard yourself through the way you behave, not depend on any other to protect you. So get up and work for it. Don't stop until you have reached your goal. This is the command of the Upanishads.

Just as a wild animal hunts for its prey, a lustful man seeks the means to satisfy his lust, a hungry man longs for food, a drowning man calls out desperately to be saved – investigate the Satya with the same fervor. Just as a lion is not frightened away by loud noises – it remains fearless – go in this sansara without fear to reach your goal, because this needs anant shakti and anant courage.

When you gather all the shaktis of the Atma and have the courage to tear aside the covering of agnan that hides the Atma, all boundaries will be broken. The twisted paths will all straighten for you. Know this and proceed.

If you seek the Atma, know that when you see the Atma it will be experienced as the Paramatma! 'Om Tatsat.'

The words of my Guru penetrated my solitude. His effulgence is that, which is the Paramatma's.

Have vishvas.

I heard these words in my meditation. 'My child, may you get shanti. There is no cause of fear for you – neither here nor there. The Atma is the swarup of prema, and it pervades all.

And that prema has no other name, except 'Paramatma'. The Paramatma is not far from you. He is not restricted by space because He has no form, and it is He who rules the inner space.

Surrender yourself totally at His feet. Offer up everything to Him – whether good or bad. Let nothing remain unoffered. Surrendering your Atma will make your svabhava pavitra.

Just think of how great prema is! It is greater than jeevan. It is stronger than mrityu. Of all the Paramatma's parts, it is the easiest to reach. The path of the inner vision is difficult, but the path of prema is easy. Become little a small child. Have prema and shraddha. You will not get any dukha.

Have hope and have fortitude. Then, you will get the capacity to face all the states of your jeevan.

Be magnanimous. Destroy the feeling of abhiman and miserliness from their very roots. Surrender to Him with full faith in His wisdom. He loves you, as a father and mother love their child. He is your companion in sukha and dukha. His compassion knows no bounds. He forgives you repeatedly for the sins you incur.

The misfortune you face will remain no more when you have prema for the Paramatma. You will recognize, in the most fearsome experiences, that they are a messenger of your Beloved. The fact is you will reach the Paramatma only through prema. Doesn't a mother always love her child? The Paramatma's prema for you is just like that. Just have vishvas. If you only have vishvas you will have kalyan.

Don't be afraid because of the paapa you have done in the past. Be a manushya! Face jeevan bravely. Endure what comes. Remember, an infinite

shakti is behind you. Call out to Him. The Paramatma Himself is with you – what is there for you to fear?

Here and now, make an effort to get the state of being amara. Discipline your mana. This is the main task. It is the primary purpose of and meaning of a manushya's jeevan. When the Atma seems to be in a state of being imprisoned in a lump of flesh, you have to conquer your feeling of being a shareer, and reach the state of being amara. This is a golden opportunity you have, so make yourself fit for the state of amaratva.

Even the Devtas do upasana of a person who has overcome his deha-buddhi. Mrityu is a physical incidence; the jeevan of the mana is far greater. The jeevan of the Atma is anant. So, think how essential it is that you think of the things that are great, and through them, rise higher in Dharma.

Don't worry about external objects. A man may become the ruler of the whole world, but he will still have to become his own master. Even if he has investigated the buddhi he will have to know himself, because the purpose of this jeevan is to obtain Atmagnan.

Whether in Gnan or in agnan, this is the only goal that gives meaning to this jeevan. It is the only purpose that makes jeevan, and the uplifting of the Atma clear. This is actually the Gnan that carries the antahkarana to great heights. So, have courage, and embark on a relentless effort to uplift the Atma. The path may be long, but there is no doubt about your reaching your goal. Let your relationship be with only the Greatest; let go of all other relationships.

Stand up on your own strength. Challenge the whole world if you need to. There is no possibility of harm coming to you as a result of this. You should only be satisfied with that, which is the greatest. Others seek only worldly wealth; you should seek the riches of the antahkarana.

The time will come when you know that all the Kingdoms of the sansara, and the Swarga ruled by the Devtas, are like clay beside the effulgence of Atmagnan. Get up, and get ready for this greatest endeavor. Jeevatma! The jeevan of the Atma is your birthright. Your riches are such that they cannot be stolen by any thief. Your all-powerful wealth is your Atma!

Be active at all times.

In the solitude of dhyana I heard this kind of talk. 'The bandhan of this sansara is terrible! It is extremely difficult to come out of this bondage. Jeevan teaches us that in order to get through jeevan, a manushya should go beyond it and obtain victory over mrityu.

This is not an easy task. In order to reach your goal you have to control all the tendencies that carry a manushya up to mrityu. My child, I tell you in all seriousness – and I give you this command – that you should be vigilant, and give serious thought to what are the things that tempt you.

This is the only sadhan for the upliftment of the Atma – to inspect minutely, even the smallest temptation that arises. Keep a very strict watch on your mana. Keep yourself occupied in the vichar of the Mahan – that which is great. This way, you will gradually make yourself Mukta.

Temptations come continuously. The mana is not even aware of what is happening, and he finds himself overcome by some temptation. This is well understood by the Mahapurushas, and they are constantly vigilant about their feelings. They destroy worldly thoughts by an uninterrupted stream of good thoughts. A manushya's rising higher or falling lower depends on his vichar and behavior. Be vigilant and take refuge in sadvichar.

Remember that you have to keep your mana occupied all the time in the right way. Never allow it to be idle. Idleness nurtures badness, and wrong tendencies flourish when the mana is idle. Beware of being unoccupied. Pass your jeevan with gravity. The great task of raising your Atma to great heights is before you, and the time you have in hand is short. If you allow yourself to fritter it away you will have to repent. You will be in a worse state.

Make your jeevan successful for the Atma. Use it to create a good future and a good next birth. This world is impermanent and the consequences of karmas are inevitable.

Be alert so that mrityu does not come while you are doing some paapa. Be alert, so that you don't get bound more and more, due to submitting to the vasanas that lead to suffering and distress.

My child, your prema for me is your guiding star. Once you taste the Tattva of amrita, it is not possible for you to live on the food given to pigs.

Don't worry. The Paramatma's compassion is greater than even the most mountainous paapa. As long as you have vishvas, there is hope. Even so, the road is long. Just think of how many births a manushya has to go through, to destroy paapa completely!

Then – can't you understand with what perseverance you have to strive for your kalyan? And, if you have prema for me, won't you try – for my sake – to reach that ideal for which I have waited so long?

Become poorna – whole – within yourself, and put in a wholehearted effort, like a manushya! I am waiting anxiously for you to be firmly established in Dharma. I will always be close to you. I will always love you; but don't turn away from doing your duty to your Atma.

Give up indolence. Become a manushya. Prema for me is the pole star of your jeevan. It is the very foundation of your being. There is complete proof of this, because your prema for me will result in your becoming Mukta. Only bhakti for the Guru is essential. It will unravel all your perplexities. So, be happy and be at peace. Know that I am with you always.

My strong attachment to the Paramatma, my anubhav, and whatever I have – everything will be given to you. A Guru is ready to give even himself, if necessary, for his shishya's kalyan. I have accepted you, and that is for always; for eternity.

Now, go into shanti. Remain vigilant. If you are true to yourself you will increase even my greatness and anubhav.

Make your mana a cremation ground.

The vani of my Guru told my Atma, 'my child, there is nothing as attractive as history for your Atma's upliftment. It is the raising to a higher level, the Atma by which your jeevan becomes filled with sukha.

Be a sakshi. Observe without being involved. Remain neutral, and inspect your own personality as though examining someone else. Study the thoughts and changing desires that rise. The usefulness of past experiences is temporary. Why worry about the years that have passed? Go forth into the future with this outlook. No material object has an enduring influence; it is destroyed. So, use the time you have for the things that are related to your Atma.

Let it be your svabhava to give up. The value of a svabhava or anubhav is in developing good behavior. Create a new, good jeevan. Worldly people give a great deal of time for this shareer that will break like a toy one day. Their mana is engrossed in transient worldly things and they get destroyed along with the things that are destroyed in time. They get lost in Maya. So, keep yourself safe from getting attached to worldly objects.

Give up the company of worldly people. The mana is subtle – it always tries to make the material world the ideal. This is the wickedness of Maya! Don't be deceived by the imagined beauty and superficial glitter of the sansara. Don't let your inner vision escape from your awareness of the Satya and the transient. This is a conflict that has continued since time immemorial. Of what value is the attachment for worldly objects compared to prema for the Paramatma? Worldly attachments are connected to the shareer, and therefore, they are a bandhan.

You love me with your whole hriday. That is the difference. It is not a bad thing that suffering gives you the anubhav that the sansara is mithya; it is a relative truth, and not the eternal Satya. It is transient and filled with dukha. The more dukha you get the closer you come to me.

Practice enduring dukha with fortitude. Understand your responsibility. Before you observe the faults of other people and criticize them, investigate your own

faults. If you cannot control your vani, let it give upadesha to yourself instead of to others!

Put your own house in order first. Such teachings are favorable for the lofty acquired knowledge, called 'vignana' by the Shastras, about the anubhava of the Atma. This anubhava cannot be obtained unless the behavior is good, for which humility is among the primary virtues that are needed. Other necessary virtues are to be straightforward, goodhearted, tolerant, and not have a tendency to look for faults.

Don't bother about how others behave with you. Remain industrious in your effort to uplift the Atma. If you understand this you have understood a great secret. Ahankara is at the root of every fault. Destroy that subtle ego. Keep a stern eye on the desires that rise up in your mana. You cannot be sure that desires are destroyed until this shareera reaches the cremation ground in the form of a corpse.

Make your mana a cremation ground of desires if you wish to be Mukta in this very life. You have to learn unquestioning obedience to your Guru. What else are you, but his child? Do you have true Gnan? So, follow me on the path like a small child. Make yourself a follower of my wishes in every way. Am I not like your mother in the prema I have for you? I am also like your father, because I punish you when it is necessary!

If you want to be a Guru, learn to be a shishya first. It is essential to have sadachara. Earlier, your thinking was like a child's, but now it is mixed with viveka. A child is thoughtless, a youth is unrestrained. It is the manushya who is entitled to do vichara with a feeling of Dharma. Be a manushya!

I will make you staunch in your responsibilities, and I will make you a sadachari. I will show your bhakti and prema as being true and unwavering. Go forth – my prema and blessings are always with you.

Give up mithya attachments.

These were the words I heard when I was in a state of dhyana: ‘Don’t keep bitterness in your hriday. Be true in your relationships. Get rid of the lowly feelings about yourself. Give up false attachments. See the Atma in place of the shareer. See yourself as others see you. Don’t hide your defects. Inspect them ruthlessly. Be strong. Even if you have faults, they are like the faults of a lion!

Rules are powerful. They will crush the hriday according to what you want. They will erase your individuality, but at the same time, they will take you to real Atmagnan. Action results in reaction, so let all your karmas stem from the truth of your hriday. Only then will you get shanti.

Very often paapa is hidden behind the excuse of feelings. It is quite possible that selfish considerations are at the bottom of your actions. Covering them under golden clothes does not improve the situation. Worldly pride can be mistaken for lofty feelings, but vivek destroys pretention. It shows that false attachment is always selfish, strong, merciless and contrary to the Atma. It is unrestrained, blind, and subservient to the shareer.

Contrary to this, shuddha prema is pure, and related to the Atma. It gives infinite freedom to a person who is filled with prema. It is full to the brim with Gnan and Atma-samarpan. Atma-samarpan means total surrender of the Self to the Ishwara.

So, remove all false attachments and false feelings from your svabhava. Once you vomit them out, you will feel disgust at the sight of them. Then you will no longer get such thoughts. Worldly thoughts are a terrible burden. Remember this, and go forth with courage, on the path of independence from worldly considerations.

Sanyas is the loftiest jeevan. If you free yourself from all bondage, and help others, those who know you – or come into your jeevan – will see how a Sanyasi fulfills all his duties through his Atma-anubhav.

Be a Sanyasi in your hriday and in your karmas. Don't be dependent on any object or person. Give freedom to others and be free yourself. Never get disheartened, no matter how much adversity you have to face. If adversity is given a Dharmik form it becomes conducive to your spiritual journey. Let all your feelings be turned towards the Ishwara. When ill-will is removed completely from your hriday you can stay in your place and yet give light and help to many, even though you may not be able to see it yourself.

Be a lion! All your weaknesses will leave you. Have the auspicious desire to obtain the Ishwara. This breaks down the boundary of believing yourself to be the shareer. You will become the shuddha Atma. Learn from the scenes of Nature – the mountains, the vast sea, the Surya, etc. Obtain oneness with the Mahan.

My child, the path of uplifting the Atma is long and arduous. Before this is done it is essential for you to be clear in your relationship. When you meet dukha repeatedly, and your abhiman is crushed, the covering that hides your paapa will be torn apart and exposed.

Foolishness cannot abide with the Paramatma, nor can deceit stay with the Atma. Only the most subtle and superior should stay. You should feel grateful to the harbingers of dukha, because they quickly expose your weaknesses and reveal your Atma.

O dukha! You are like a Devta! You are blessed! A little learning gave rise to intellectual pride in you. Greater learning will make you Dharmik. Keep in mind that the mana is not the Atma. Let anubhav destroy the intellect; that will make the intellect pavitra. This is the main thing.

The Surya of the Atma will gradually remove the dense darkness of avidya. The goal will be clearly visible then. You will merge into its effulgence.

Atma-shakti.

My Guru continued with his teaching. 'I will bring you under my jurisdiction completely. You will be bound to come closer to me at every step, because I am your Swami, the Ishwara. I will not allow for any feeling of indulgence of the indriyas to stand between us. My child, rent asunder the curtain that hides the Atma.'

Then I understood that my Guru is my guardian. I felt a great load was taken off my shoulders.

My Guru continued. 'It is good to study, but the Gnan obtained by sadachara is better. Sad-acharana is everything. Your behavior should always be impeccable. Sadachara is obtained only by tyaga. Dukha and klesha increase the shakti of the Atma, and this is how sadachara is made.

Welcome dukha and suffering. See how they offer good opportunities to you. There is an old adage that a diamond can be cut only by a diamond, and only sukha conquers bad sanskaras.

Bless you! Bless you, dukha-dev! You are welcome!

Kunti was a bhakta of the highest caliber. She prayed:

*Vipadah santu nah shashvatah, tatra tatra jagadguru,
bhavato darshanam yatsyaadapunarbhavadarshanam.*

Kunti asked for dukha to be a part of her destiny, so that she would always think of Prabhu!

My child, Kunti's prayer was a true prayer. You should also pray in the same way. If you have prema for me, know that dukha will bring you closer to me, and it will reveal your true svabhava.

If you want to get the light of the Ishwara-bhava you have to destroy your jeeva-bhava. The real you is hidden behind the fleeting movements of the chitta. My child, there is no difference, when you accept some path of a Dharmik jeevan. Why do you keep clutching it like a crocodile? The anubhav of

the Paramatma can be obtained by any path. Anywhere there is greatness and light, know that the Paramatma is there!

Break down all walls. None of the boundaries are useful for you. Be magnanimous. Your primary duty is to make the Atma poorna. Who told you to give upadesha about any other principles? Who has commanded you to give upadesha at all?

I have opened your eyes a little. Before this your vision was hazy. Now you are beginning to understand that you have to get teaching yourself before you start teaching anyone else! Be wary of getting abhiman. Abhiman is a deep-rooted dosha. It hides behind a façade of humility and zeal. It is, in fact, the biggest dosha. Bring yourself under control first. How can you hope to benefit anyone else when your mana still runs round wildly? It is essential for you to be totally focused. The state of your chitta is as unsteady and restless as a child's.

It is vital that you bring the real state of your chitta – the actual Purusha that you are – to the surface. If your state is such that you swing between the virtues of a Devta and the enslavement of the indriyas, that will not help you to get kalyan. The influence of the imagined stories and the principle of Maya have been there since the time of Bhagwan Buddhadev and the ancient Rishis, up to the present times. It is the same earth that existed then. The heat of the summer and chill of autumn, the overpowering kamas, poverty and grandeur, good health and sickness, etc have always been there. The forests, mountains, rivers, cities, markets and mrityu existed even then. The people of those times also faced difficulties.

Buddhadev had seen the same sansara that you see now. Therefore, the anubhav of the Atma is possible even now. Even the emergence of the Vedas was when manushya was in a state similar to what you are in. My child, make haste to proceed with the task you have.

The first thing you have to do is to gain control over your incessantly active mana. When prepared properly it is a weapon that can dig out hidden vasanas and subtle sanskaras that attack at every opportunity. A controlled mana will help you to set fire to the destructive vasanas and sanskaras.

And, when this same mana is turned to face the Ishwara, you can go into the lofty state of Samadhi. The manushya progresses from that which is known to that, which is unknown.

Gnan is the victory obtained by the expanding of the mana and a maximum of vichar. Its culmination is in becoming all-knowing. My child, true Gnan is not knowledge about the world; it is the knowledge and experience of the Atma! It is the Purusha, and not material substance, that is revealed by Gnan.

True Gnan is latent in active anubhav. Absorbing and assimilating sadvichar influences the mana actively, like food that is digested and gives energy to the whole body. The shareer then becomes chinmaya! This shareer becomes the Atma!

It is with this feeling that many Mahatmas have said, 'even my shareer is consciousness.' So, doing seva of the Guru's physical form is also a great good fortune. The shareer becomes the Atma gradually.

My child, the biggest task before you is to merge into your Atma. Your concentration is mental at this moment. It is dependent on the external situation. It is important for you to meet other people, but the encouragement this gives you is temporary. You are actually talking to yourself when you talk to others. True encouragement has to come from within.

Go forth by yourself. Don't hope to get help from anyone else. The mana itself becomes the Guru, my child! This is an ancient teaching.

Why is it so?

This is because of the repeated effect of the repeated effort you make for the anubhav of the Atma.

I, and all the others are forms of the Mahan Satya. Earlier, I, too, was in the shareer like you. At that time my chitta was like a window through which you get a glimpse of the anant. I myself was that chitta. I am striving to merge my satta – my very existence – into the Paramatma. The satta in me, and also in you, is the Brahman! My child, do upasana only of That! Worship that alone!

The greatness of the Guru.

A voice spoke to my Atma, explaining the greatness of the Guru. ‘My child, have full vishvas in you Guru. The Atma in you has been brought to life again by your Guru’s kripa, by the flame of his Gnan. He sought you out and made you poorna.

The sakshatkara of the Guru showers on the shishya like rain. It cannot be negated; nor can anyone stop it. His prema for you has no limits. He will go to any lengths for your sake, but he will never let you get destroyed. His prema is proof of his being divine. Even his shaap is a form of ashirvad!

For you, the sakshatkara of the Guru is evident and personified. It is another form of him that you see in the Ishwara.

There is no other path for you. Offer yourself wholly to your Guru, with every feeling. Whatever is in the depth of your being is the Ishwara. A person who has had the sakshatkara of his nature is the greatest Devta. A manushya who has obtained Atma-sakshatkara sees the Guru in many forms, knowing his greatness.

The Guru is greater than a manushya. It is only through the Guru that all the Ishwara’s bhava are seen. Isn’t the Guru Shiva Himself? Shiva Himself is a part of the Mahan Guru. Do dhyana with the feeling that your Guru is Shiva. The dhyana that your Guru is your Ishta – you chosen form of worship – is very beneficial. In the auspicious moment of the sakshatkara you will find the Prakriti that is your Guru merged into your Ishta.

A man stands before you who, through Atma-sakshatkara, is the Ishwara who has descended on this earth. Then, what will you get from the nirakara Ishwara, or divine sankalpas, and feelings? Your Guru will follow, wherever you go. He has given up even nirvana, rejecting the eternal bliss of extinction, in order to give help to mankind. In this form, he is another Buddha. When a person recognizes the swarup of his Guru, it makes his personality even more Satya and powerful. He is enriched with Brahmagnan, and his jeevan is beyond the jeevan of an ordinary human being. It is filled with Gnan.

The Devtas have reverence for a person who has become one with the Brahman. See with the viewpoint of your Guru-puja, the presence of all the Devtas in him. This way, all will become one. You will get the highest advaita-Gnan, because the Guru sees everything from a loftier viewpoint.

You can see the Guru only according to the buddhi of your own Gnan and bhakti. By the utmost expansion of your personality only, can you recognize the Atma that is the highest unselfishness. There, not only the Guru, the Ishwara and you, but also the entire creation becomes one. That is the goal. See the Guru from the viewpoint of the anant – this is wisdom. It is because of Guru-bhakti that you go on the lofty path.

From one viewpoint, a manushya who has virtues that are divine is more Satya than the shuddha characteristics of the Ishwara. A father is known by his son. Even before doing puja of the Ishwara, do puja of the manushya. Where is the Ishwara separate from a manushya's wish for the sakshatkara of the Ishwara?

For a shishya the puja of his Guru is the highest puja, because by worshipping his Guru's personality the Gnan of his individuality is ultimately destroyed.

The adhyatmik viewpoint will continue to expand. At first, the physical presence of the Guru is necessary for you to do the sakara puja in the form of your Guru. The second step is for you to go beyond the physical presence and puja, because he gives the teaching that the shareer is not the Atma. A shishya has to be taught the way children are taught. To recognize the Guru's message and his thoughts through his physical form, to go towards him with the feeling of his physical presence is necessary in the beginning. However, the mana and shareer cannot be considered to be the best and strongest relationship.

A shishya's individuality merges most into that of his Guru. The Guru's personality is also seen to merge into his shishya's the most. That is when the highest oneness is obtained. The stream of this dual personality of Guru-shishya becomes the ocean of the anant Brahman.

Won't you go wherever your Guru tells you to, to obtain that greatest loveliness? If your Guru so wishes, you must go gladly into thousands of births and deaths, because you are his beloved servant. His wish is your Dharma, and your wish has become an instrument for his wish.

Your Dharma is to act in accordance to his wishes. The Shastras say that the Guru is Brahma, Vishnu and Maheshwara. He is actually the Parabrahm Paramatma. There is nobody who is greater than the Guru.

Spiritual valor.

Once again, my Guruji spoke to me when I was in a state of dhyana. ‘My son, mrityu can come at any moment, so make the most of your jeevan. Whenever you get a lofty feeling, hold on to it greedily. It should not get destroyed by the paapa of pramad.

There is a conscious realization of every ideal feeling in any interaction. The method of experience is as important as obtaining Gnan about the ideal yourself.

Just think – of what worth is chit-chat, compared to an ounce of study? A discussion may awaken emotion, but both time and feeling get destroyed until you accept the responsibility that the ideal wants from you.

Become free of deceit. Don’t conceal your idleness under a golden garb by calling it renunciation! Remember, it is consideration for the shareer that is behind all lack of spiritual zeal. If you have a true desire to take the path of a spiritual jeevan with courage, it is possible that your shareer will awaken.

Ask, “O mana, will this give sukha? Oh – how far you have fallen from the ideal because of the shareer!”

My child, you need as much courage for the adhyatmik jeevan as you need for the battles of this sansara. The amount of fortitude a miser has, in accumulating wealth, a warrior has in attacking his enemy, is the kind of valor needed to gather the indestructible treasure, and conquer the shareer, and the shareer’s consciousness.

This is a secret that is behind sakshatkara in any form. Irrepressible courage – a courage that knows no fear – is needed. Increase your capability for analyzing the Atma. When you are unsuccessful in accepting a jeevan of courage and giving up worldly objects, you will know that these are the shaktis that give inspiration and strength.

This shareer should not be destroyed from its roots. You should resolve firmly to use it for getting the anubhav of the Atma in it.

My child, take a dip in the darkness and you will experience that it has turned into light! Cut away all bandhans; or else, leave your shareer to the greatest bandhan of uncertainty. You will gain the highest level of freedom! The shareer will itself become your servant.

Just as in a worldly jeevan, it is essential to step into the adhyatmik jeevan. A person who takes no risks cannot hope to gain anything. Throw your shareer into the sea of uncertainty. Become like a wandering Monk who has no attachment for any person, place or object.

Rise above the shareer and become established in the Atma. You need to be as valorous as a cheetah in a jungle. Only strong arms can tear aside the curtain of Maya; gambling won't help!

Become a manushya! As long as you fear for your shareer you cannot get Atma-sakshatkara. Think of all the things worldly people have to give up, to attain their worldly goals; can't you give up things for your spiritual goal? Atmagnan is not obtained by skillful talk or donning a garb of Sanyas. Separate yourself from everything that gives physical comfort. Come into the field – make the anant your goal. Make the whole world a park for you to wander about in.

Welcome all experiences. Come out of the hedges of narrow outlooks. Fearlessness will make you Mukta. Just as it is certain that Dharma is the only Satya in this jeevan, it is equally certain that Sanyas is the only true path in adhyatma. Tyaga, like Dharma, is not a garb; it is a uniting factor, a state of consciousness.

Individuality is also a state. In sakshatkara you have to face the Ishwara yourself. In tyaga you have to experience the Sanatana shanti yourself. Nobody can have a sakshatkara on your behalf, and nobody can do tyaga on your behalf either! Therefore, be valorous. Stand on your own feet. Who can help you, except your Atma? Make your mana your Guru, and make the Atma within the Ishwara. Then, go fearlessly like a lion. Understand – everything you encounter affects only the shareer, not the Atma.

Let your vishvas be so staunch that nothing can oppress you. Then you will realize that all the things you give up are under your control; you are not their

servant. Even so, be wary of false enthusiasm. Don't get worried by the pleasant and unpleasant experiences of the shareer.

Continue to proceed, without a road, without fear, and without remorse. Become a true Sanyasi. Don't shelter behind false ideas; destroy all the coverings that conceal the Satya. Tear all bandhans away, overcome all fears, and obtain Atma-sakshatkara.

Don't delay! Time is short, jeevan passes by very quickly. Yesterday is gone, today is passing swiftly, and tomorrow approaches rapidly. Depend only on the Ishwara. You will obtain everything only through tyaga. Only through tyaga can you fulfill all your duties.

Which is the jeevan you will renounce?

It is the jeevan of the indriyas that is nurtured by the indriyas. Go into the deep cave of your individuality and you will see the shakti of the Atma working in it from before. It will, at any moment, transform the superficial apathy with a storm of vairagya and the darshan of the Ishwara.

Get up, Have full vishvas in your Atma. You have remained apathetic for a very long time – now, the Atma will choose the finest objects with extreme urgency!

The benefit lies in having vishvas.

Once again my Gurudev told me, ‘my child, you have already been given the mantra. You have also been given the command. Now, you need to act! Diksha has no value unless you practice what you have been told to do.

You will feel great remorse that you did not follow the resolve and the inner vision for so long. You have found the path – now, follow it! Proceed bravely on it. Who can stop a person, once he has made a firm resolve to go on the path of Atma-sakshatkara? Seeing you alone, the Ishwara will become your comrade and your all-in-all.

Is it not the best thing to do, to give up everything else in order to gain the anubhav of the Ishwara’s presence? When you renounce Prakriti, she will, herself, manifest the beauty of the Satya. In this way, every object will become divine for you. Even a blade of grass will give upadesha about adhyatma.

When you have given up everything and are walking alone on the path, remember that my prema and wisdom will be with you at all times. You will be close to me. You will get greater inner vision and feel one with all things. Tyaga is a path of vairagya, my child. Today onwards, consider yourself to belong to me.

Understand well and keep in mind, you will have to sacrifice your shareer on the altar of the Atma – at any time, in any way! You will have to overcome your deha-adhyas and stop identifying with your shareer. This long path cannot be shortened by paucity of enthusiasm, you know! If you have enough zeal, use well the time you have.

If you can cover with one great leap, the distance between what you are and what you want to be, do it without delay. Pounce on your shareer like a cheetah. Don’t show mercy to the shareer that is subject to death. Then the effulgence of the amara Atma will shine in you.

My son, pay no attention to the dukha. How are you concerned with the variety, when the Paramatma has, Himself, manifested? The variety is only of the shareer – don’t focus on the different shareers; remain connected with

only the one, not the many. Keeping the shakti of vairagya with you, remain untroubled by which kind of anubhav you may get. Remember – you are your own enemy and also your own friend. Cut away all past sanskaras at one stroke.

Once the necessary feeling awakens in you the task becomes easy. My compassion and blessings will be with you in creating and nourishing the Atma. Have faith; benefit is contained in vishvas.

What need have you for the approval of other people? Such feelings of the mana have no meaning for you. As long as you hope to get respect from other people, know that a false abhiman is lingering in you. Become pavitra in your own eyes; then, you won't be bothered about what people say. Don't wait for anyone to tell you what to do, or to give you some teaching. Just continue with your own lofty activities. Don't waste time in futile talk, because you won't gain anything by it.

Take refuge in yourself in every way. Look at your inner self for guidance about what you should do. The Satya in you will make you firm and take you to your goal. It will make you decisive and your decisions will make you free of fear. You have my blessings! You have my blessings forever!

Analyze the Atma.

The Guru's vani continued. 'My son, pull yourself into the innermost Atma. External objects are like arrows and spears that wound the Atma. Make the inner Atma your abode.

One Maharshi has said, 'the mithya of those who are mithya, is all mithya!' Of what use is all the wealth of the world at the time of mrityu? Nachiketa, the well-known hero of the Upanishad, knew this well. He had conquered the great Yamaraj – the Devta of mrityu – by his tyaga. Everything that has a form is subject to destruction. Even the mana is a form, and is subject to change and death.

So, go beyond the mana and the form. Nothing is more Satya than the highest viewpoint. You have offered up your hriday to Prabhu in that highest Gnan. Nothing can bind you now, so you should obtain the wonderful Gnan of independence and expansion.

Prema is a great shakti. With this shakti you can easily tear apart all the coverings that block your darshan of your Beloved. Make you mana shuddha; this is the only and complete meaning of Dharma – now, and always! Keep your thoughts flowing at the highest level. Increase the stability of your purpose. Then, nothing can stop you. Pounce on your goal like a hawk. How wonderful it would be for a manushya to do dhyana of the Mahan at all times! Such a person is Mukta by himself!

Give up indulgence and create anew your whole nature. Look at that all-pervading beauty and get acquainted with Nature. She will teach you many things that are not known to you. She will take you towards the great shanti of individuality. See the invisible Ishwara in the visible world all round. Be a sakshi.

A karta gets weighed down by the influence of karmas, if you remain a sakshi even in karmas. Be connected only to the Atma-sakshatkara, and the research of the Atma. This is the highest in you. Nurture it. Don't pay any attention to the ideas and suggestions of others. Be strong.

Your Atma is the Guru. Fill it with lofty intentions and lofty thoughts until it seeks only the Mahan, and manifests the Mahan.

Are you your brother's guard? Are you the sakshi of his karmas? Who has appointed you to judge him? Destroy even the faintest memory of people's bad behavior. Keep a connection only with your Self. You will find plenty of things to criticize and disdain! You will also find enough sadhan to make you feel happy. Everybody should have his own world for himself.

Let the manushya in you die so that the Ishwara in you can manifest! Isn't it better to stay with shanti? Don't allow yourself to be upset by anything. Have vishvas in the Ishwara. He will show you the way, and inspire you to go on the auspicious path.

This sansara is like a stormy ocean. Stand in it like a mountain. Walk like a lion in the jungle of multiplicity. He, who is the most powerful, is with you, but you have to crush all the vasanas of this earthy shareer. Use the sword of vivek to cut into two, the beings that cross your path because of Maya.

Don't try to rule over anyone else, and don't let anyone rule over you. Don't be afraid of mrityu. Even if it swallows you at this very moment, you are already well-settled on the spiritual path. Go ahead fearlessly. There are opportunities for spiritual progress even beyond mrityu. Everything depends on your own effort and zeal. The Ishwara's kripa is always close to you.

Study every object that comes your way. You will know that every object contains a spiritual message for you. It is He, who rules over all things, everywhere. He is the common factor in all the perceived multiplicity. Do puja of that all-pervading oneness, even when multiplicity makes you false with its variety, making you restless and troubled.

All forms are misleading. It is a manushya's duty to understand this, and see the Satya behind them. Every individual is master of his own actions and can break down the bandhan he is bound by. He has to find the Satya in things for himself, for there is no other way. Everyone stands on his own wall and has to fight his own battles. Sakshatkara is totally a personal anubhav. Ultimately, each person is his own savior and his own master.

Divine qualities will shine like oneness, in every part of an individual. There is a teaching that enables a person to attain his greatest goal, if he accepts and adopts it.

Destroy ahankara.

My Guru's vani spoke to my Atma again. 'Treat your shareer as though it was an object separate from you. Tell it what it should do and what it should not do. Consider it to be like a watch you pin on your jacket.

Study your daily activities. You will realize that many of them are utterly useless. So, don't become attached, or give importance to the things that happen in time.

If you cannot make your shareer spiritual, forget it. It is certainly difficult to bring divinity into the routine of daily life, but this is the test! You should be turned towards the Ishwara, not only in the heights but also in the low valleys. The mana that is trained to concentrate only on the form of the Satya, and keeps getting a glimpse of the Atma, in even quite ordinary situations, is wonderful indeed!

Destroy every trace of ahankara. The more you study your personality the more you will realize that ahankara has seeped into almost every anubhav – whether it is an anubhav of karma or of vichar. Not only must ahankara be conquered, it must also be ground into dust that flies away. This disgusting ahankara is seen even in Atma-dosha and Atma-glani when a person laments with remorse for the faults he has.

A person who is enriched by sakshatkara does not blame others; nor does he blame himself. He disregards the situation because he is concerned with things that are stronger.

See yourself as being already dead. Separate your Self from your shareer while you are alive. Look at the Atma, not at the forms of objects. Then, your new and shuddha vision will see everything in a new light. Everything will appear in a new, fresh form that is lofty and completely spiritual.

Let go of your interest in the miraculous powers – called siddhis – that can be acquired by certain practices of Yoga. The growth of mithya-Gnan – meaning, knowledge of things that are transient – or some minor supernatural powers,

come on their own when a person practices Yoga. They give rise to ahankara and increase selfishness.

The method of adhyatma accepts that the consciousness expands in many ways. Even though it obtains a state that is even higher than Atma-sakshatkara, the person faces many hurdles and setbacks on the path. Stay as wary about ahankara as you would of a mad dog! Nobody touches poison or a poisonous snake! Keep away from siddhis and those who are involved with siddhis. Let your mana's activities all flow towards the Ishwara. What other goal can there be for an adhyatmik jeevan?

Stop depending on others. Have vishvas on your own capabilities, and the Paramatma's kripa. Depending on others will only make you feel helpless and dukhi. If you don't have faith in yourself, events that give intense dukha will force you to have faith. The shakti to carry out your self-imposed rules and restrictions is great. I will recast your base tendencies into an adhyatmik mould. It has only one purpose – to restructure your character. So, what need is there for you to feel hesitation? Why put off for your next birth what you can experience at any time in this birth?

Be true to yourself, my child. It is not a question of being competent or incompetent; your Mukti is certain, since you are bound to lead a lofty life. This is the destiny of every individual ultimately. The divine shakti has to manifest!

Similarly it is essential to have strong nivritti and withdraw from worldly concerns. Why do you think of the thousands of things that may happen in time, which will make you angry? Be free! Realize that they are the fruits of your past sanskaras, and you have to become absolutely aloof from them. Whatever happens, let it happen. Remain tranquil.

Let people say whatever they want about you. These things should be as worthless for you as a mirage in the desert. If your tyaga of the sansara is true, how can you be bothered by these things? Be established firmly in Purushartha, vichar, and the ideal.

A critic studies paintings in an art gallery. Some paintings depict pathos and some a great beauty. The critic is not affected by what is depicted. You should also remain unaffected by the scenes shown in jeevan. Experiences are like

paintings hung on the wall of Time. Study them and remain unmoved, like an art critic.

Keep free of attachments and aversions for any feelings. Study, by all means, but don't get influenced. If you keep this in mind, you will indeed become a sakshi. Study your mana, and all that you experience, the way a Vaidya studies his patient and the patient's disease. Don't neglect a single aspect of ruthless introspection if you want real progress.

The path is long. The method of teaching requires many births, but a manushya can expedite his progress if he tries. He can walk on a level that is higher than that of the complicated path worldly people tread, giving up the priority for pleasing the indriyas. It is a part of sadhana to focus continuously and seriously on spiritual matters, turning worldly desires into bhakti and vikars into spiritual zeal.

Remain alert until your nature is filled completely with spiritual thoughts and purpose. Offer up every object to the Ishwara who is the creator of all that is shubha. Embrace whatever keeps you steady on the adhyatmik path – even if it is fear of death!

You are a little sapling that needs nurturing. Hold on to everything that makes you strong. Cling to it with determination, using all your strength. Be firm, true, eager, and pavitra. Take advantage of every moment and every opportunity. The path is long, and time is passing very fast.

I have given you teaching many times – now, get active in the task before you with all the Atmabal you possess. You will reach your goal!

Have no expectations.

My Guruvani said, 'my son, what you have to learn is that there are some difficulties in life that you have to endure. They seem insurmountable as a fruit of your past karmas. Whenever you feel nervous about doing something, or feel fatigued, or have expectations, it means that there is some blind attachment involved.

Finish your work and stand apart. Let the fruit of the work be swept away in the stream of time. When your work is over your mantra should be 'withdraw the hand'. Work to the best of your ability and then do Atma-samarpan, surrendering to the Paramatma totally.

Don't get disheartened on any occasion. It is a secondary matter whether the fruits of the karmas are shubha or ashubha; give up all the fruits. In karma, it is not the completing that is of primary importance – it is the wholeness of the individual, due to the karma. The goal of the karma should be a person's being whole in himself.

You can only have authority over your own karma, not by any karma done by anyone else. The karma of others is not your karma. Don't criticize what they do. Don't have any expectation from anybody. Don't be afraid – whatever happens will be good.

Experiences come and go; don't let them upset you. Stand on a firm wall. Experience will teach you to be free. Don't worry about what happens. Don't be so foolish that you get bound by the bandhan of karmas.

Isn't the spread of my karmas anant? Don't destroy the great aspiration of karma-Yoga and true karma, with envy and asakti. Don't allow childish thoughts to rule you.

Don't wait. Don't make a complete sankalpa. Let your sanskaras and personality flow where they may, in the stream of time. Remember, your true nature is the ocean. You should be free of expectations.

Consider your mana to be a form of your subtle body – your sookshma shareer. Make your tapasya a mental asceticism. Consider all your actions to be the

actions of the shareer only. Remain aloof from everything – you are the Atma! Be connected only to the Atma! Show the path yourself, to your jeevan, and remain true to yourself always.

My son, understand jeevan with shanti. Remain tranquil at all times. Don't let yourself get agitated by anything. The nature of your shareer is fickle, filled with the Rajoguna that gives strong desires and restlessness. Give it a spiritual form. This is a secret that you can use to control your nature in order to quiet it. Then you can go into a state of dhyana whenever you want.

Be magnanimous. Your relationship with those you interact with should be such that you can be a sakshi of the greatness in them. If you see their defects you should first see your own defects! Don't see things from the present situation – what is the harm if you look back at them ten days later?

The whole meaning of a Dharmik jeevan is to become free of ahankara. The roots of ahankara are imbedded so deeply that it is as difficult to get rid of as a disease that is well-settled for a long time.

Ahankara changes its form in countless ways, but no form is as tricky and ashubha as its adhyatma form. It makes you lax in your watchfulness. You think you are working for an adhyatmik purpose when you are actually pampering your ego. If you are alert you will realize that personal selfishness is at the bottom of your work. So, keep a sharp eye on the covert motive!

Conquering your intellectual ego and destroying it is the only way you can understand the highest avyakta that is not evident, and get its direct personal experience.

The purpose of an adhyatmik jeevan is to die to yourself. It enables you to lead a true life. There are many people who are satisfied with the glamour and glitter of Maya. They are unsuccessful in seeing the Surya. Remember that the actual immortality is only in the total destruction of the selfish personal ahankara.

Make your mana stable on the avyakta. It is the effulgence of the Mahan that is able to shine when a person conquers his shareer, indriyas, and selfish consideration. When this light shines in full the light of nirvana is lit.

Develop prema for the whole world.

When I was in a state of dhyana my Guruvani spoke in the absolute silence, addressing my Atma with words full of anand.

‘My son, as long as vichar are there, they have forms and attributes. This is why the Devtas and adhyatmik Satyas are certainly Satya! There are countless heavenly bodies in the universe we call the Brahmanda, but the light that shines in them all is the Brahman.

When you get the sakshatkara of the Brahman all the introductions will become one for you. So, accept all the Satyas, and do puja of all the forms of the Ishwara. Be magnanimous and have a natural prema for the whole world. Expand the sphere of Dharma. Hold on to your Dharma-buddhi in all situations your jeevan brings. You can hear Prabhu’s vani in every anubhav, whatever its goal may be, whatever adhyatmik explanation is given.

Learn to look away in all matters – then you won’t become a rigid blind follower of any one path. If given an adhyatmik form even the lowliest karma becomes spiritual. Remove all bheda-buddhi. Destroy all feeling of separateness and narrow outlooks. Let your viewpoint be all-pervading until it becomes all-encompassing and infinite.

Prabhu says, “wherever you see pavitrata know that I manifest there.” It is necessary to put a tree-guard round a sapling. That little plant has to grow into a large banyan tree before it can give shade and shelter to people and other beings. Similarly, bheda-buddhi can be helpful in increasing vichar. A time will come when special thoughts will have a feeling of oneness with the whole world.

My son, be magnanimous! Be generous in your outlook. Make it a habit to have a magnanimous attitude at all times, because what you have to get through your buddhi also has to be obtained through bhava.

Have equal prema for the whole world. The same beautiful light that shines in the brother you love shines in every person in seed form. Become a premi of

the whole world. Have prema even for your enemy. The difference of feeling for a friend and foe is a superficial matter. Fundamentally all are the Brahman.

Learn to see the Ishwara in all beings. Even so, stay vigilant that you keep away from any inclination for aversion for that, which is unpleasant. In the true sense, the true relationship is the one that is free of any relationship, and therefore, it is spiritual.

See the all-pervading instead of the specific. See the Atma instead of the shareer. Only then will your friendship with your friend become stronger. Then, not even mrityu will have the power to separate you. You will overcome differences, and the Atma will not think of any enemy.

See the one who is beautiful in every form. Do puja instead of wanting some position or authority. Let every name and form be a spiritual doubt for you. All vichar is connected to the svabhava from where they emerge, and therefore, instead of listening to what is said by people and the arguments they give, see the aspect of sakshatkara. Then there will be no debating. You will experience new feelings.

Mauna is golden. To talk and argue is to fritter away your inner shakti. Remember, you should not cast your pearls before the swine. Similarly, all feelings are dependent on the svabhava, so be a sakshi instead of being asakta. Know that to do vichar, and to experience, are both in Maya. You have to make that Maya adhyatmik. So, conquer the Atma with the Atma, and remain free of asakti.

Don't think tomorrow, that which you think and experience today. The greatest point is that you are free of both vichar and bhavna. They only help in manifesting your Satya-Atma. So, let your thoughts and experiences be about the Mahan Virat who is above everything.

Then, you will see the Sanatana light in the dense darkness that may have been foggy earlier.

True Sanyas.

My Guru said, 'don't make plans for tomorrow. It is only the jeevas trapped in the sansara who make plans for the future. Be free of the situations that arise. Turn uncertainty into your certainty. Live a life that is in keeping with the vows of a Sanyasi.

Why do you worry about what will happen tomorrow? Be satisfied with what you have in the present, and lead a life that is upright. Attach the name of your Beloved to every state of the past, present and future – they will all become spiritual. Examine your experiences as though they were pictures hung on a wall. The effect they have on you may be dukha, indifference, or delusion. You are only a critic, not a participant. The experiences may be shubha or ashubha, but your Atma is beyond them.

You may praise the working of some organization for its goals, but don't become involved with them. A Dharmik jeevan is absolutely personal and self-dependent. It can be born in a Mandir where you do upasana, but you will have to go outside that Mandir. The path of sakshatkara takes you from your self-imposed niyams, to beyond niyams. Understand this and become independent.

Do whatever work you get. If it is necessary to have an organization, have an organization of vichar, but never get involved in expanding an organization in any form. No organization can save you; you have to save yourself! In general, every organization – no matter how focused it may be – ultimately gets sullied by worldly considerations.

Be wary of puja in a Mandir. Remain aloof from any Pantha or Sampradaya. Accept and absorb their good qualities, but be true to the source from which you have got your mantra. Have shuddha and pavitra prema in your hriday. Hold on to the support of contentment and hope.

All the coverings built by Maya will be removed quickly for you, and you will see me – your Beloved – in your svabhava. Don't be bound by my personality, especially the knowledge of my personality. My real swarup is that, which was influenced by my teaching. Know me for what I am, not for what I not! When

you get the darshan of the Atma, the knowledge of bandhan and multiplicity will have no power to influence you.

I am not external; I stay within. I stay in your vichar. I am with the bhava you have. Space and time have no influence on the Atma; they cannot endure on the path of adhyatma. I am your antaryami – I abide in your innermost Self. You may be born innumerable times, separate from me. There is no difference between prema and sakshatkara.

It is essential that you make an effort and remain seated in a form that is separate from me, but I keep watching you from behind a curtain. Although you cannot see me, I am always with you. Whether you know it or not, a time will come when you will have this anubhav. Once an elephant's tusks emerge they never go back inwards. In the same way a Guru's prema and inner vision are never withdrawn once he gives them to his shishya.

You have made yourself Mukta by becoming my servant. There is a sequence between your seva to me and your Mukti. Although you do work for me, I value your prema and shraddha more than the service you render. The world is anant, and time is indestructible; but I am always behind you and behind your prayers.

You have no need for any form. It is the feeling of being a Sanyasi that is important, not the garb. This is the real Sanyasi, the vidvat-Sanyas – the academic Sanyas. Add your name to the list of those who are connected to the illuminated inner vision, and yearn for Gnan about their goal. There is infinite expansion in being a Sanyasi. The garb is nothing; the jeevan is everything!

Be like Indra in your shakti. Be like the Himalaya in your steadfastness. Be empty of selfishness on the surface of jeevan, and make contact with the Atma in your inner jeevan. Let my name be your mantra. Your Yoga should be that your Atma is one with me. Your sakshatkara should be the live Gnan that you and I are one, in the hriday of all objects. Separateness is mrityu and oneness is jeevan.

You have heard my vani. You have obtained my teaching. Now, make your behavior be according to it. Have anant prema for all. Let your activities be

unselfish. Become my instrument. Let your personality be mine. Say,
“Shivoham! Shivoham! I am Shiva! I am Shiva!” ‘

Daily sakshatkara.

After hearing my Guru's words in my daily dhyana, I understood the real relationship between a Guru and his shishya.

I have had one sakshatkara that is unshakeable and perpetual. I know that there is a great consciousness which is always present in a jeeva, and is close to, as well as beyond mrityu. The presence of this consciousness is never affected by space and time. It is untouched by any awareness of separation.

Just as tremendous effulgence surrounded me, I called out to my Gurudev. 'O Compassion incarnate! You have raised me up from the darkness with your Grace. I was nothing. You uplifted me and made me what I am. I am that bhakta who knows the presence of the anant inner shakti. I have heard your vani since a long time, and the song I had never heard before. I heard that bewitching song like a man in a state of intoxication, but my own reaction was one of restlessness and agitation. I did not understand what I heard.

O Merciful! Before this, the effulgence of your face was so bright that I did not see your true form. Thus, due to my agnan and restlessness I destroyed the very treasure you had bestowed so lavishly on me.

Gurudev! Like a wicked paapi I sinned in your sovereignty. I have placed my own inner discord on the prema and blessings you showered so freely on me. I was totally unfit for your Grace. I forgot you in my own intoxication, and placed myself on the throne of a leader of men so that people would say, 'see how great he is!'

However, Prabhu, now I have realized the truth. I soiled your teaching with my unclean hands. Your kripa, however, is infinite! You have a motherly love for the wretched. Your prema for me is beyond description. Your anubhav is divine. Your prema for your shishya is even greater than a mother's love.

My Swami! You have protected me with your shakti. You molded me until I became whole in myself, like a potter moulds the pot he is making till it is perfect. Your kripa, your steadfastness, and your patience are infinite. I eulogize you! Bhagwan!

Let my hands, feet, tongue, eyes, ears, my whole body, my mana, my desires, my feelings, and my entire individuality be offered into the flame of my bhakti for you, and let them become pure. I offer up to you all my shubha-ashubha and everything, all that I was, am, and will be, after this jeevan and also in my next birth.

You are my own shuddha Atma. Let me not keep anything back. Let me have no home other than you hriday. Let my jeevan becomes pavitra like the Surya – now and forever! I bow down to you.

Hari Om Tatsat.

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Even after this, I experienced the living presence in me and all around me, during the dhyana. Filled with anand, I heard the Maha Mantra, and repeated it. Om Tattvamasī! Om Tattvamasī! Your shanti is anant. Get up! Awaken! Go forth without stopping on the way until you achieve your goal. You are the Brahman! You are Rama!

Om Tatsat!

Glossary

Abhiman – *abhimaana* – pride; vanity

Adhyatmik – *aadhyaatmika* – pertaining to the spiritual

Advaita – non-dual

Agnan – *agnaana* – ignorance about the Atma being the Brahman

Ahankara – *ahankara* – the subtle pride of individuality

Amara – *eternal* – undying

Anand – *aananda* – unsullied joy

Anandamaya - *aanandamaya* – filled with anand

Anant - *ananata* – infinite; endless

Ansha – *ansha* – a part, a portion

Antahkarana – *antahkarana* – the fourfold mind composed of the mana, buddhi, chitta and ahankara – meaning, the emotional mind, intellect, present thoughts, and subtle pride of individuality

Antaryami – *antaryaamee* – the Ishwara who abides within all

Anubhav – experience, a spiritual experience

Anugraha – Grace; compassion; to show favor

Asakta – *aasakta* – hopelessly attached to something worldly

Asakti – *aasakti* – strong worldly attachment

Ashirvad – *aashirvaada* – blessing

Ashubha – inauspicious

Atma – *aatmaa* – a part of the Paramatma that is called a jeeva when attached to a shareer

Atmabal – *atmabala* – strength of mind

Atma-samarpan – *aatma-samarpana* – surrendering completely to the Paramatma

Atmik – pertaining to the Atma

Avidya – *avidyaa* – nescience; believing the asatya to be the Satya

Avinashi – *avinaashee* – indestructible; eternal

Avyakta – that which is not evident; unmanifested

Bandhan – bondage; being tied down

Bhakta – one who has devotion for Bhagwan

Bhautik – *bhautika* – pertaining to the material world

Bhava – *bhaava* – feeling; existence

Bheda-buddhi – bhe`da-buddhi – the concept of separateness

Bhram – a false belief

Brahman – *Brahman* – the formless substratum of everything that is all-knowing and all-powerful and all-pervading; known as the Sat+Chit+Anand = absolute existence, absolute consciousness and absolute bliss

Chinmaya – filled with consciousness

Chintan – thought process; reflection

Chit – state of mind –

Chitta – the active mind

Daivi – *daivee* – divine, pertaining to the world of the Devtas

Danava – a Demonic race

Darshan – the sight of a revered object

Deha – *de`ha* – the gross body

Desha – *de`sha* – place; country

Devta – a presiding deity

Dhaam – *dhaama* – a holy place; a realm

Dharma – *dharma* – instituted religion; eternal righteousness

Dharmik – *daaharamika* – people who adhere to Dharma

Dharmikta – *dhaarmikataa* – adherence to Dharma

Dhyana – *dhyana* – meditation

Diksha – *deekshaa* – formal initiation as a shishya

Drashta – *drashtaa* – a mere observer

Gati – movement, progress or regression

Glani – *glaanee* – disgust

Guna – attributes; good qualities. Prakriti has three gunas: the Sattvaguna that gives peace and lofty thinking, the Tamoguna that gives restlessness and strong desires, and the Rajoguna that gives deluded thinking and dullness.

Guru – an enlightened Master, a spiritual guide

Hriday – the emotional heart

Indriyas – *indriya* – the five senses of touch, taste, vision, hearing and the emptiness of space that are known by the skin, tongue, eyes, ears and the organs of urine and stool

Ishta – chosen form of worship

Ishwara – *eeshvara* – the all-powerful, all-knowing Brahman with form, that takes an Avatar

Ishwara-bhava – the feeling of the Ishwara

Jagat – *jagat* – the world

Janma – birth

Japa – ritual chanting of Bhagwan's name or a mantra

Jeeva-bhava – the feeling of being the jeeva

Jeevan – *jeevana* – life

Jeevatma – *jeevaatmaa* – the Atma connected to a sheer.

Jignasa – *jignaasaa* – an urge to know

Jignasu – *jignaasu* – one who has an urge for knowledge

Kaala – *kaala* – time

Kaivalya – a state of being solitary

Kalanka – a mark or stain

Kalyan – *kalyaana* – spiritual good fortune

Kamana – *kaamanaa* – desire

Karana – *kaarana* – the cause

Karma-yoga – work done as worship

Karta – *kartaa* – the doer of an action

Klesha – *kle`sha* – suffering

Kripa – *kripaa* – Grace; compassion, favor

Kshama – *kshama* – forgiveness; to pardon

Maha – *mahaa* – great

Mahan – *mahaana* – great

Maha-purusha – great Mahatmas

Mahatee – of importance

Maha-vakya – *mahaa vaakya* – the ultimate statement of the Vedas that the Atma and the Brahman are one and the only substratum of all that exists

Mandir – *Mandir* – temple; a place of worship

Manovritti – mental inclination

Manushya – *manushya* – a human being

Map – *maapa* – measurements

Marana – *marana* – death; mrityu

Marg – *maarga* – the path

Mauna – maintaining a period of silence

Maya – *maayaa* – the Ishwara’s power of illusion

Mithya – *mithyaa* - a transient truth, like a ripple in water

Moha – deluded thinking; infatuation

Moksha – liberation

Mrityu – death

Mukta – liberated; free

Narak – Hell

Nirakara – *niraakaara* – without form

Nirvana – *nirvana* – extinguishing life to get eternal life

Nirvikar – *norvikaara* – without decay or distortion

Niyam – a self-imposed discipline

Paapa – sin

Pantha – a religious Sect

Param – supreme; highest

Paramatma – *paramaatmaa* – the Supreme Atma

Paripoorna – whole within one’s self; full to the brim

Pavitra – pure according to the Shastras

Pavitrata – *pavitrata* – purity according to the Shastras

Poorna – whole in itself, complete

Prabhu – Bhagwan; the Paramatma

Prakash – light; effulgence; brightness

Prakash – *prakaasha* – light; effulgence, illumination

Prakriti – Nature

Pramad – *pramaada* – forgetfulness; carelessness

Prema – *pre`ma* – pure love

Prithivi – the earth

Punya – a good deed that gives spiritual credit.

Purushartha – *purushartha* – human endeavor

Rajoguna – the tendency that gives strong desires and restlessness

Raudraroop – the form of Rudra

Rudra – a frightening form of Shiva

Sad-achara – *sad-aachaara* – righteous behavior

Sadhak – *saadhaka* – a spiritual aspirant

Sadhana – *saadhanaa* – effort for spiritual progress

Sad-vichar – *sadvichaara* – thoughts pertaining to the Satya; good thoughts

Sakara – *saakaara* – with form

Sakshi – *saakshee* – an uninvolved witness

Samaya – the time

Sampradaya – a religious Sect.

Sanatana – *sanaatana* – eternal; that which has no beginning or end

Sandeha – *sande`ha* – doubt

Sankalpa – a formal resolve

Sansara – *saansara* – the interactive world

Sanskara – *sanskara* – subtle subconscious impression

Sarvasva – all in all

Satata – continuous; perpetual

Satya – pure existence that can never be negated

Seva – *se`vaa* – to render service

Shaap – a curse

Shabda – word; a sound

Shanta – tranquil; at peace

Shanti – *shaanti* – inner and external peace; tranquility

Shareer – *shareera* – the gross body

Shishya – a disciple

Shubha – auspicious

Shuddha – pure according to the Shastras, unadulterated

Shuddha – *shuddha* – pure according to the Shastras

Siddhi – an achievement of some supernatural power

Smaran – remembering; thinking of Bhagwan

Sookshma-shareer – the subtle body

Spanda – pulsation, vibration

Sthana – *sthana* – place

Sthira – *sthira* – unmoving

Stuti – *stuti* – eulogizing

Svabhava – *svabhava* – essential nature of a person or substance

Svayam-prakash – *svayam-prakaasha* – self-effulgent, the Atma or the Brahman

Swami – *svaamee* – Master

Swarga – Paradise

Swarup – *svarootpa* – true form, essential nature

Tanmatra – *tanmaatrapa* – subtle form of matter

Tapasya – *tapasya* – asceticism; penance

Tattva – essence; primary substance

Tyaga – *tyaga* – to renounce

Upadesh – *upade'sha* – a teaching, a sermon

Upasana – *upaasanaa* – worship

Vaidya – a doctor of Ayurveda or Naturopathy

Vasana – *vaasanaa* – avid desire; lust

Vichar – *vichaara* – profound thought

Vikar – *vikaara* – decay; distortion

Virat – *viraata* – the universal form of the Ishwara

Vishva – the whole world

Vishvas – *vishvaasa* – staunch faith

Vivek – *vive'ka* – discriminating the Satya from the asatya

Viyoga – the pain of separation